

THE  
Great Danger and Vanity or Folly  
O F  
A T H E I S M  
DISCOVERED,



*In a Dialogue between an Atheist and a Believer, divided in two Parts.*

By which Discovery, in the former Part, the incomprehensible and unparalleled Being, or existence of GOD, together with the adorable Excellencies and Perfections of the Divine Nature, are Gloriously displayed by two several kinds of Evidences; First, Natural, or External with respect to the Scriptures, To witt, 2dly, revealed or internal, as proceeding from, and depending upon the Scriptures.

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*The First kind of Evidence ( being external to the Scriptures, and having no regard to any Divine Revelation whatsoever ) is built upon Arguments drawn from the Light of Nature, and common Principles of Reason, for the Conviction of the Atheist meerly: And is of no other Use to the Believer, but only to shew him the Atheist his absurd and unreasonable Folly.*

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E D I N B U R G H,  
*Printed in the Year 1720.*



[ 7 ]

edlv. As for the revealed internal Evidences, some such are drawn from the Scriptures, or revealed Will of God & that as a strong Confirmation & Corroboration of these external Evidences affords, for the firmer & more solid settling & strengthening the Faith of weak Christians, and which might prove likewise some considerable, yea even singular Advantage to the Atheist himself (if he would be but perswaded to act here as becomes a rational Person) by stirring him up (with David, who was not only an holy, but a wise Man also, being a Man according to GOD's own Heart 1. Sam: 12. 14.) To admire the Fulness and Perfection of the Word of GOD Psal: 19. & 7. 119. 96. and consequently with the same blessed Person, to love it dearly 119: 97. When he clearly observes, how remarkably it agrees even with the light both of Nature and Reason: And that most exactly in every Particular whatsoever: But especially in the clear and convincing Proofs which it gives of the Being or Existence of the DEITY, and of all his unparralleled and adorable Excellencies and Perfections.

In the 2d. or latter part of this Dialogue, diverse horrible Objections of the Atheists against several of the divine Perfections are answered and refuted.

By one of Zions well-wishers.  
Si non sit Deus quid Vivo.

[ ]  
Vere Honorabili, imo Honoratissimo Domi-  
no,

ALEXANDRO O-  
GILVIE, Domino de  
FORGLAN.

HEROI.

*I*ustitia & equitate ad bonum & commodum  
patriæ, Ecclesiæ, & Rei publicæ, a su-  
premo iudice prædito; & de hisce tribus omnibus  
bene merito.

OPPELLAM HANC.

Maximum (valde, imo summe, tremendum) A-  
theismi & Atheorum periculum, vanitatem & stul-  
titiâ insanientem; nec non incomparabilem &  
incomprehensibilem Dei, seu divinæ naturæ ex-  
istentiam, & præclaras ejusdem perfectiones lu-  
cidissime demonstrantem.

In perpetuæ Observantiæ Testimonium.

D. D. C. 2.

GULIELMUS CHETN.

# P R E F A C E

' **I** Dayly Observing ( as all Men alas ! may,  
 ' but too clearly perceive ) the wonderful  
 ' encrease of Atheism among Men ( for what  
 ' below that Hellish Contagion could occasion  
 ' such careless, not mentioning Prophane and  
 ' God dishonouring, Lives, as are visible among  
 ' Persons of all Ranks and Degrees who con-  
 ' sider? ) Judg'd it my Duty, ( since all Men  
 ' are oblig'd to use what endeavours they  
 ' can, in labouring to quench such a dangerous  
 ' Fire. ) To imploy my Talent how contemp-  
 ' tible soever, in offering to adjoin at the least;  
 ' by throwing in, my Mite among the Rich  
 ' Treasury of Arguments, rais'd up by a num-  
 ' ber of intelligent Christians, in opposition  
 ' thereof. So in prosecution of this purpose,  
 ' conceiving in my Mind the causes of that un-  
 ' happy Growth; ( which would be too prolix,  
 ' and altogether both unnecessary and useless to  
 ' be mentioned here. ) I next considered, what  
 ' weapons were fittest to be used by one of so  
 ' low a degree of Understanding in such Mili-  
 ' tary Exercises as my self, against such a dange-  
 ' rous Enemy : And having as duely as I could,  
 ' pondered the same ; I esteem'd the following  
 ' Evidences to be, as proper as any I could  
 ' handle : ( The Numerical order, of which,  
 ' since not exactly set down here, I intend to

make



## Preface

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Viz. These draw from the original of all  
Things: From the Possibility of a most per-  
fect Being: From the impress of the *Idea*, or  
Notion of a Deity, which is found so deeply  
and universally stamped and ingraven upon  
the Spirits of all Men, of all Conditions and  
Qualities, in all Age and Nations whatsom-  
ever; especially of the Best, Wisest, and most  
learned Men that ever lived. And here a-  
gain it deserves to be singularly observed,  
that both in antient and modern Times, the  
more Aged alwaye that Men have been, and  
consequently the more Experience they have  
had of all Things falling within the Verge of  
their Understanding, for the most Part ordi-  
narily they have been the more addicted to  
the Duties of Religion and Devotion. Yea fur-  
ther, (to proceed in this Enumeration.) From  
the glorious and notable Harmony, which is  
constantly observable in the ordinary Works  
of Providence. From these extraordinary and  
remarkable Occurrences and Steps of Provi-  
dence wherewith good and bad Men, several  
Times, and after diverse Wayes both are and  
have been tryed, corresponding exactly to  
their particular Lives and Carriages, as evi-  
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‘ righteous Persons in their upright and Hea-  
‘ enly Walk : And also sacred and spotless  
‘ Purity and Justice in remarkably confounding  
‘ punishing and plaguing leud and ungodly  
‘ Wretches in their vicious and profligat Cour-  
‘ ses. More from the dreadful and terrible Pla-  
‘ gues and Judgements, which have particulary  
‘ selected, chosen, singled, and cull’d out; ( as it  
‘ were from among the thick Croud, and nu-  
‘ merous Multitude of all other Kinds of leud  
‘ and atrocious Sinners. ) *Atheists, Blasphem-*  
‘ *ers, and Cursers,* ( as the very A. B. C. Prin-  
‘ cipal Elements, and Ring leaders of all Wick-  
‘ edness; and whereunto the very initiating  
‘ Letters of their abominable Names seems to  
‘ cary some Analogy and Resemblance. ) To  
‘ which likewise the very fourth Letter in or-  
‘ der of the A. B. C. ( D. Pointing out *Drunk-*  
‘ *ards,* as their nearest Relation, and that both in  
‘ Respect of Order, Sin, and Punishment, Some-  
‘ times, ( as a dreadful Caveat has been ad-  
‘ ded, ) and Heavily, Sadly, and Severely, have  
‘ lighted upon them; as if they had been the  
‘ principal Mark and Butt, against which the bit-  
‘ terest and sharpest Arrows of GOD’s Wrath and  
‘ Vengeance, poisoned with irreconcilable  
‘ Hatred and Abhorrence, ought especially to  
‘ be directed and levelled. Further, From such  
‘ notable Predictions and Revelations of  
‘ future Contingencies as may be collected and  
gathered

gathered from Historyes of all Ages and Nations. From Miracles. From Conscience. From Motion. From the Existence of Spirits in general, and of evil Ones in particular. Now are there not here a great Number of notable Evidences, clearly proving the Matter we are presently handling? Whereof seeing any one (separatly from all the Rest) being found true, renders the subject of our present Discourse perfectly undenyable. Oh! then with what strong Cord of Conviction must our Spirits be tyed to yeild a hearty Consent to this great Truth whilst perceiving so many, & so remarkable proofs firmly united, & inseparably joined manifesting the same. Yea furthermore likewise several others might be added to all above mentioned, such as, for Example; The remarkable Returns of Prayer, which diverse godly Persons, in different Ages and Nations of the World, have been even amazingly favoured with: As also the notable Effects of Trust and Confidence in God, where-with diverse true Believers have been wonderfully Trysted and Rewarded: As for Instance, the Children of Judah in *Abijah* his Time 2 *Chro.* 13. and 18. *Jehoshaphat* and his Army 2. *Chro.* 20. and 20. *Hezekiah* 2. K. 18 & 5 *Shadrach, Meshach* and *Abednego*, *Daniel* 3. and 28. See also for the like *Psal.*

[ ]  
‘ 22. & 4. But doubting we shall not have con-  
‘ venience to get all perfected this Year which  
‘ are already mentioned; we will be necessitat  
‘ to deferr what remains till we see if the  
‘ Lord be Pleas’d to grant a new Opportunity.

T H E  
INTRODUCTION,  
T O T H E  
*First P A R T.*

**A**T H E I S T, Have you not yet finish-  
ed your Business here, Sir? *Believer.*  
I am presently dispatching the very last I find  
Written in my Note of Affairs. *A.* How soon you  
then do you intend homeward? *B.* How soon  
soever I shall have closed this Business; or  
now I think I may rather say, I resolve to go  
with you immediately *God willing*, since this  
Affair is almost perfected already. *A.* well then  
let us march forward, but ( untill we may hitt u-  
pon some more profitable Subject of Discourse  
for us both ) I earnestly intreat you plainly to  
inform me what you mean by that Word, you  
lately spoke, *God willing*, for albeit the same be  
usually in the Mouth of every one almost, yet such



con- I judge it the most insignificant Express on we  
 which ordinarily hear pronounced by any? B. Alas!  
 effit dear Sir, are you an *Atheist*? I am unfaignedly  
 of the sorry to find my self so greatly mistaken in you,  
 nity. whom alwayes heretofore I esteemed a very  
 serious Christian! A. You need not so sadly  
 to condole my Condition, so long as I unaltera-  
 bly tread in the Path which every other Being  
 whasomever doth constantly keep. B. What  
 so universally beaten an High-way do you me-  
 an I pray you? A. Each one of these do in-  
 viously observe the purest Principles of the re-  
 spective Nature wherewith they are endued, &  
 do constantly act conform hereunto, ( as could  
 easily be instanced in any one of the individual  
 Beings, if need were ) and so do I. B. Then  
 hold you there, which if you do, *Atheism* will  
 find no Room in your Heart. A. What call  
 you *Atheism*? B. A Denial or Disbelief of  
 the blessed Existence of GOD: Or of that in-  
 comparably and infinitely most Wise, Power-  
 ful, and Good, Supreme Being; by whom  
 all other Beings were created, and are till this  
 Time Powerfully preserved, and Wisely go-  
 verned. A. How make you it appear that  
 my constant Acting conform to the Princip es  
 of that Nature I am endued with, would se-  
 clude such a Denial, or Disbelief out of my  
 Heart? For although I hear you pretend  
 such an Existence, yet that undoubtedly there

as any such, my Nature will never engage ( nay nor so much as permit ) me to believe ?  
*B.* You are as widely mistaken in this as can be, for Reason it Self ( which none can deny to be a true Principle deeply engraven on the Nature of Man ) but especially Religion, will clearly evidence such an Existence. *A.* I understand the Import of Reason, pretty well, but what call you Religion? *B.* It is the undoubted and irresistible Belief, Fear and Respect of that supreme Being we were formerly speaking off; naturally impressed on the Spirits of all Men: [ And which some esteem to be the only specifick Difference of the humane Nature; the same being adequately competent to all and only Mankind ] flowing from the rational consideration, as of the beginning and being of all Things, on the one hand and likewise on the other, of the manyfold and signall Occurrences and evident Steps of some adorable Providence, constantly attending, and clearly observeable in the conduct of each perceptible Being, wherein such amazing Effects of Wisdom, Power, and Goodness, do remarkably and incessantly shine and appear, as no finite Being could possibly either produce, or impend: And whereby the People of all Ages, & Nations have been stirred up & engaged to testify their dependance upon, Homage & Devotion unto, that blessed Being, by solemnly presenting

engage and offering Sacrifices, & other Ceremonies un-  
 lieve? to Him: some, ( *Viz* Such as were so singular-  
 as can ly happy as to be particularly Elected, Chosen  
 n deny and owned by Him. ) according to the rule of  
 on the His revealed Will: And others, ( *viz.* All the  
 n, will rest of Mankind ) after the devices of their var-  
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and offering Sacrifices, & other Ceremonies unto Him : some, ( *Viz* Such as were so singularly happy as to be particularly Elected, Chosen and owned by Him. ) according to the rule of His revealed Will : And others, ( *viz.* All the rest of Mankind ) after the devices of their various and different Humors and Inclinations. A. The Discription you give of Religion is not good, particularly in so far as by it, Religion is termed the only specifick difference of the humane Nature, as being adequatly competent to all and only Mankind : For ( laying aside the preferable Judgements of the most part of the learned Men, and Philosophers, who have always honoured reason, with such a specifically differing Character ; my thoughts in few Words concerning these are, that only Mankind should be religious, is a tolerable proposition ; but that all should be so childishly timorous, & superstitiously inclin'd, is hard to believe : Especially seeing some people & Nations have invented unto themselves, ( as I may say ) & worshiped a great many different Gods, or supreme Beings ( as ye call them ) others again have absolutely deny'd the existence of any such Being whatsoever. B. well, since ye are content to lay aside the thoughts of the learned in this place concerning the specifick difference of the humane nature ; and only to object such difficulty's as ye judge fit to propose against this discription, I

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shall willingly both approve and comply with your purpose herein, especially considering first that what may, or what may not be the specific difference of the Human Nature, can conduce little or nothing for closing the Debate instantly raised up between you and me in this matter: And next that the Judgment of one Learned Man, when remarkably Strengthened and upholden by clear cogent and undenyable Reason, ought not to be Positively to that of his Antagonists, upon the Account merely of plurality of Voices; and therefore passing this; I inhale come to your Objection, where I perceive two pretended Difficulties objected by you against this description of Religion, and pressing you upon that dangerous and fatal Rock of Atheism, too likely to occasion your irrecoverable Ruin, viz. That some People and Nations have invented to themselves, and worshipped a great many different God's, or Supream Beings: on the one Hand: And that others again have absolutely denied the Existence of any such Being whatsoever, on the other Hand. As to how the first of which, to wit that some People have worshipped a great many different Gods; hereunto I Answer First, this undenyably proves those People to have been most remarkably Religious, seeing they were powerfully stirred up, by an instinct of Nature, to Believe and Acknowledge some unaccountable Power



with Power or other, far exceeding what either  
 first, the Wisdom of Man could perfectly under-  
 stand or his Power resist: which clearly contra-  
 dicts Atheism in the very Front; and the more  
 secondly, in that Number of such People and Nations were  
 as most Numerous indeed, they are unde-  
 nably known to have been, there being no  
 habitable Part under Heaven, *Judea* only ex-  
 cepted, and that merely after the Children of  
*Israel* took Possession thereof, which can  
 rationally be Proven not to have been  
 inhabited with People of such Inclinations]  
 the stronger undoubtedly always is the Argu-  
 ment drawn from this Consideration. And 2dly,  
 As to the Number of these different Gods  
 of A. or, by you pretended, Supream Beings, or  
 Powers, invented and worshipped by such,  
 have this only manifest the lame table Blindness  
 or depravedness of the Humane Nature, espe-  
 cially as to all Spiritual Concerns [and of which  
 the Higher the object was, the further  
 such constantly Mans Reach was exceeded:] and  
 how little they could rightly either do, or un-  
 derstand, in such mysterious Matters without  
 Gods; divine Assistance. But 2dly, That they E-  
 ver seemed all these different Gods to be so many  
 supreme Powers, contradicts both the Reason  
 of Mankind, and the avowed Profession of many,  
 (if not of the most Part) of these Heathens  
 themselves; who had their supreme *Jupiters*,  
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as well as their other inferior Deitys, whom  
 Respectively they used Religiously to wor-  
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 nt with the Historyes, that that wise Man  
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 these his most malicious and deadly Enemies  
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 enemies ( how Numerous soever, they can Ra-  
 tionally

tionally be alledged ) are nothing in Comparison of all the rest of the Heathen World yet he who avowedly & Publickly owned and maintained some one individual Being or other and Supreme among the Gods as is formerly mentioned. But passing this, and proceeding to that other pressing Difficulty, pretended by you whereby you are so unhappily inclined to favour your Atheism, which is because there are some, as ye alledge, who absolutely deny the existence of any such Being whatsoever. *First*, I say, ( as I have presently said concerning the Enemies of *Socrates* ) granting if there to be so, yet, as one, yea or a few Swallow never makes not the *Spring* ; so all the avowed *Atheists* that existed in this World, being laid in the one Scale, and the rest of the rational World in the other Scale of the Balance ; the weight of such would be exactly like that of a Feather when laid in against ten Thousand Talent of Lead. But *2<sup>dly</sup>*, I verily believe it can hardly be made probable that ever there was a *secular* *Atheist* ( far less a Nation, yea, or so much as the greater Part of a Nation stamped with such an absurd Principle ) living in the World : Save *Thirdly*, some few, yea very few and singular Persons whose remarkably vicious Lives made it their Interest, *First*, To wish, *Secondly*, To hope, And *Lastly*, Groundlessly to persuade themselves that no such Being existed



ompais could possibly call them to reckoning. *A*  
 World yet here suppose I should yeeld that Religion  
 main were adequately competent to all and only Man-  
 ther and, as being the specifick difference of the hu-  
 menne Nature ( and which seems to be the high-  
 to that of your pretences in this place ) yet I pray  
 you ou inform me, what would be the genuine  
 to consequence, which rationally and naturally  
 re would follow thereupon : Seing there are so  
 y den many various and different Religions in the  
 mever World at this Time, such as the *Jewish*, *Hea-*  
 id con *benish*, *Turkish* and *Christian* : and each one  
 ting of these again subdividing it self into so many  
 allow several ( and in some respects contrary ) bran-  
 wed *Ahes* as we see they do dayly : I ask, I say  
 y laid whether this concessio of mine [ albeit it were  
 l Wor granted altogether unquestionable ; as being  
 weig grounded upon Truth ) would inferr either  
 Feather 1<sup>st</sup> that each, yea, or any one of all these so dif-  
 erent Regilions instantly rehear<sup>d</sup>, be of such an  
 ardly universal extent as afforsaid, whereby all Man-  
 i ecular kind are undoubtedly affected : or 2<sup>dly</sup>, that I  
 much being stated as I presently am, may therein sa-  
 ith fely enough join my self, and adhere unto any  
 d : Sav one of all these Religions promiscuously and  
 d sing indifferently ; or otherwise 3<sup>dly</sup>, May easily  
 is Live discern the true and safe, from all the other  
 Second false and dangerous Religions, in order to my  
 y to pe joining with that, and forsaking all the rest :  
 existed For if I shall assuredly find that either all, or

every one is not safe to be closed with, and  
 adhered unto, ( that is to say, that some of them  
 are of such a malignant, and unhappy Nature  
 as greatly to endanger the professors thereof,  
 or that I may not clearly and easily perceive  
 which is the true and safe, that so I may Cor-  
 dially embrace the same: Then certainly none  
 can in reason deny it to be my greatest Prud-  
 ence to keep myself at a considerable Distance  
 and aloof from them all: lest happily through  
 inadvertency, or Ignorance, I may embrace  
 false, in place of the true Religion: And conse-  
 quently may meet with Ruin and Destruction  
 instead of the safety and Happiness I propose  
 to my self, both as the motive, and end of my  
 choice; and that even as an hungry Man, who  
 having a great number of various Dishes  
 apparently delicious Meat, presented unto him  
 each one of which, save one only, seasoned  
 with some particular quantity of the rankest  
 and most deadly Poison, ( although not all equal-  
 ly, some being more, some less, dangerous  
 according to the different measures of that ven-  
 emous mixture infused thereinto; ) where  
 that one only Dish [ excepted, formerly spoke  
 of ] being filled up with the purest and most  
 wholesome Nourishment: But yet without  
 the difference between this and all the other  
 Dishes so remarkably undiscernible by him  
 that with no less hazard then of his Life, might

he presume so much as to taste any one of them such a Man I say ought rather in Prudence to abstain from them all, then to satisfy his appetite with the hazard above mentioned.

B. In Answer to this Scruple of yours, I shall first begin with the Similitude of that hungry Man you have presently Instanced, in which I perceive the Comparison halts in a two fold Respect; for *first*, The Supposition is not full enough to make the Similitude equall: And therefore (for effecting which) the Man ye are speaking of should be supposed inevitably ready to perish with Hunger unless immediately a Portion of these, (all other being denied to him) did answer the Craveings of his inexorable Stomack: And in which a Case his Prudence should deserve no great Commendation, in chusing to die by the torment of Hunger rather then undergo the Hazard of Poison; and which likewise thro' a favourable Step of the Lord's Providence, he might also escape. And *2dly*, The Similitude remarkably halts in supposing the difference so perfectly undiscernible; since in the Case in debate between you and me, a very small measure of ordinary Pains might capacitate any Man easily to perceive such a remarkable difference between the several Sects of Religion, as might oblige him, if Prudent, to forsake the false, and cleave to the true:



especially the hazard being any way consider-  
 able. But, ( passing this, and examining you at  
 scruple it self, ) next I say, had all Mankind ex-  
 continued in that happy estate, ( the estate of  
 Innocency, I understand ) wherein they were at  
 placed at first, then such a Question as this you  
 propose, had been undoubtedly both unnecessary  
 far and impertinent: For in such a Condition w<sup>o</sup>  
 each one, or rather, ( seing such an Estate could  
 not possibly have admitted of diverse ) th<sup>o</sup>  
 only one Religion had been of no less univ<sup>er</sup>s-  
 versal an Extent then your Question imports on  
 That is to say, Such, as whereby all Mankind  
 had been most naturally affected: And cons<sup>er</sup>-  
 sequently such 2<sup>dly</sup>, As ye, or any other Man  
 might easily have perceived, ( there being n<sup>o</sup>  
 other Religion discernible in such a Case th<sup>o</sup>  
 and also 3<sup>dly</sup>, As where unto you, or an<sup>y</sup> o-  
 ther, as said is, might have joined and adhe-  
 red, with the greatest Safety and Security im-  
 aginable; since there had been no Fear of em-  
 braceing a False, which then, ( having no king-  
 dom of Existence ) could no wayes possibly have  
 been chosen by any. But 3<sup>dly</sup>, The Cause  
 being very far altered now, and the evidence  
 rationality and pertinency of such Questions be-  
 these now proposed, by you, but too clear  
 and conspicuously manifesting the weakness  
 and blindness of our depraved Nature, mak<sup>ing</sup>  
 me say, that albeit first none of all these Reli-  
 gions

Considerations formerly rehearsed, [ nay nor any other  
 thing you at ever was Professed ] be of such an univers-  
 Mankind extent as is heretofore mentioned: Nor,  
 state edly. You Capable [ while at *Atheist* ] easily  
 y were a or possibly to discern the only true and safe,  
 this yoom the innumerable multitude of false and  
 unnecessary Religions, [ among the thick Crowd  
 condition which it seems at present to lye hid and ob-  
 te coloured. ) For since the most certain *criteria* or  
 rse ) tharks of the true Religion do naturally de-  
 less uniend upon, and follow after, the firm perswa-  
 mportson and belief of a Deity: hence it is absolutely  
 Mankinecessar, that first the existence of God be made  
 And conearly evident ( seing without a firm and un-  
 her Maoubted belief of the existence of a Deity any  
 being rich *criteria* can influence no Man ; ) That so  
 a Case the next place all such Persons, as prudent-  
 , or an endeavour the prosecution of Happiness,  
 d adhenight be rendered the more easily Capable of  
 rity imarrowly examining, and observing the differ-  
 ar of emence arising between the several Sects of Re-  
 g no kingion, in order to their choosing the true and  
 bly have, and eviting the false and dangerous as is  
 the Calverse Times mentioned : (but of this we may  
 e evidence perhaps speak more fully hereafter, when once  
 estions be succeeding Arguments in this Discourse  
 o clear shall undenyably prove the Being of a GOD )  
 weak and Moreover 4thly, Albeit we cannot but  
 re, maklainly confess, that your inconsiderat, & heed-  
 these Res Embracing of, and adhering to any such  
 ligio Religion

Religion, as is at first presented unto you, before you discreetly consider the Rationality of those essential Principles whereof it consists will prove a most unsafe and dangerous Course, and that truly because one only is assured safe, and all the other Religions more or less dangerous, according to the several and various Degrees, whereby respectively they differ from this: Yet notwithstanding all these Considerations, with the clearest Reason, I peremptorily deny that it can be esteemed any Act of Prudence in you to stand thus aloof from every Religion: And that first because altho' every false Religion be assuredly dangerous (and likewise more and more eminently so, as it stands the further Distance removed from the Truth as said is) yet no Religion professed by Man while firmly believing what he seriously professes (even albeit naturally the impious malignity thereof, might tend to Eclipse the Glory, not of some only, nay nor yet of many but perhaps of the most Part of all the adored Perfections of God revealed to Mankind) is ever so grievously or mischievously dangerous as *Atheism*; but ought always to yield Precedency thereto, in Respect of the damnable and venomous Consequents thereof. For that ever a Religion so execrable as is heard of (suppose we should mention even that of the Inhabitants of *Callicout* for Example



any other such Foolish and unhappy People as are known, or alledged to have worshipped the Devil ) striking so directly at the foot of all Perfection; as do the dreadfully blasphemous Tenets of those Men who are infected with this hellish and accursed Principle; no Man in his Wits can either affirm or believe. or the very Worshipers of this infernal Spirit ( if so insipid Creatures be cloathed at this present with the garments of Mortality, ) do unquestionless acknowledge some Invisible, and them unaccountable Power, and Wisdom, which whither Finit or Infinit, I doubt if the Conceptions of such blockishly stupid, and ignorant Wretches, can duely consider, far less truly inform them capable ] both to know the particular Breaches of any such Injunction, he has formerly laid upon them ; and also [ if not by some sacrifice or ceremony, he has thought fit to appoint, timeously and constantly pacified ] punish accordingly ; whereas the *Atheist* believes no such thing. So that even such do not only exceed him in this very acknowledgement, and consequently their offence being of a lower degree, shall occasion their Punishment to be correspondently lessened. And 2<sup>dly</sup>, another reason clearly manifesting it to be no kind of Wisdom or Prudence in you thus resolutely & proudly to disown all Religions, & that upon the Account either of these formerly rehearsed

ed, or of any other scruples you can possibly pretend, is the assured impossibility of being Happy at all, so long as you continue in this resolution. For even as supposing a Blind Man to be placed considerably near a Rich Treasure, and likewise to know himself certainly to be thus fortunately sit'd; who, did he make any ordinary Pains for finding out the same; altho we cannot say that undoubtedly he should, yet possibly, yea and ( continued unweariedly, diligent in groping, and searching therefore, and the same not being at too great a distance removed from him, as is already supposed ) very probably he might sometime or other hit thereupon; and that according to the Proverb, by which it is said, *a Blind Man*, Whereas did he never move either Foot or Hand in groping or searching therefore, could in no case light thereupon, nor Possibly be Enriched thereby.

Even so you, or any other Person [ be he *Atheist* or other ] unhappily ignorant of true and saving Religion, who in the first Place can once be firmly perswaded of the Indisputably necessary Existence of God, and next engaged to use all dutiful and diligent Endeavours [ not omitting fervent and frequent Prayer to his now heartily acknowledged Supreme Governour ] in searching for and labouring after the Knowledge of the holy and

n. possib<sup>le</sup> Reasonable Religion, most consonant to the Will  
 of being and Pleasure of his Maker-and most remarkably  
 tending to the Advancement of the Glory of all  
 his incomparable and excellent Perfections,  
 and that with an unfeigned and firm Resolu-  
 tion that how soon so ever he shall happen to  
 be blessed with any competent Measure of the  
 knowledge thereof, he shall still thereafter to  
 use outmost of his Power, and highest De-  
 gree of his Knowledge, endeavour the order-  
 ing the whole Course of his Life, exactly con-  
 form to the Rules of that blessed Religion:  
 such an one I say possibly, yea very probably,  
 say, ( yea moreover I had almost said he shall  
 undoubtedly) through Gods great goodness, hitt  
 at the length: Whereas whosoever is so  
 miserably subjected to the Contagion of base A-  
 theistical Impiety, and that even to the most la-  
 tentable and dreadful Degree of contemning  
 the use of all probable means whereby he might  
 evidently expect to be taught how to pursue  
 the true Way of Happiness; such an one I say  
 while he continues so desperately obstinat, can  
 more possibly hitt upon Happiness, then the  
 said Man presently spoken of, could attain  
 the Treasure, without the Use of any Pains  
 whatsoever.

Now the obstinat Carelesness, of you who  
 Atheists, appearing so dangerous; then sur-  
 you cannot but grant it to be Madness in the  
 highest



highest Degree, in any Man endued with the rational nature, to contemn, or impugn, either Religion in general, or yet the Existence of God particular; (far more to deride or mock the Believers hereof) before he can once prove the same simply impossible: Seing, untill he do so, none can deny, but at the least we must reckon the same, among such Possibility, albeit never so false, (or altho there were never such a Being,) yet leads the Believer into Danger at all; whereas the same, if really true, exposes the Unbeliever, and unhappy contentener, unto the most dreadful and terrible Hazard. For neither of thir Sentences, *Perchance such Things may*, or *perchance they may not*, can ever fully quiet the Spirits of such; yea the one dreadful word *Perchance*, (duely considered, and seriously thought upon) contains matter enough, yea much more then enough, to cool the Courage, and sink the Spirits of every stoutest and most resolute *Atheist*, with heart oppressing Horror and desperat Sorrows.

A. *You are very severe in your Judgement.*

I find, against all such as disown your God.

B. My Judgment exactly agreeing with Truth and being, in this Case, so strongly confirmed with Reason, calls for the more unquestionable Credit from you: For is it not evident from what I have spoken, that all the dreadful Hazard appears undenyably upon the *Atheist*;

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 existence, the *Atheists* Condition is dreadfully  
 ingenuous; whereas altho' there were no such  
 ing, no Danger could attend the Believer at  
 ; So that unless mad prejudice blind you, or  
 you be unhappily bewitched with your Lusts,  
 you cannot but clearly perceive and acknow-  
 ledge both that the Believer is wise in his  
 choice, and likewise that this sublunary World  
 contains not a more inexcuseable Fool than  
 an *Atheist*. So having thus shoven you the  
 danger of *Atheism*: Religion, Reason, but e-  
 specially the Existence of GOD. (which we  
 intend hereafter to prove) will clearly evidence  
 the vanity thereof. Yea furthermore. finally  
 fore we conclude, we must observe in this  
 case, that *Atheism* is the Root whence all the  
 first Branches of Wickedness springs: For  
 of some *Atheists* be so Politically subtile as  
 conceal their Knavery from the Eyes of the  
 world: Yet ordinarily and usually, (albeit not  
 ways, for the Reason aforesaid) the more or  
 less *Atheism* lodges in the Heart, the more or  
 less Wickedness appears in the Life. A. How-  
 ever, what ever may be of this; yet passing the  
 issue, together with Religion, and all the Ce-  
 monies thereof as not being worthy of our  
 while to be at more Pains in contending here-  
 in; I remember ye affirm'd, near about the  
 beginning of this present Debate) that Reason

highest Degree, in any Man endued with the rational nature, to contemn, or impugn, either Religion in general, or yet the Existence of God particular; (far more to deride or mock Believers hereof) before he can once prove the same simply impossible: Seing, untill he do so, none can deny, but at the least we must reckon the same, among such Possibility, albeit never so false, (or altho there were never such a Being,) yet leads the Believer into Danger at all; whereas the same, if really true, exposes the Unbeliever, and unhappy contemner, unto the most dreadful and terrible Hazard. For neither of thir Sentences, *Perchance such Things may, or perchance they may not*, can ever fully quiet the Spirits of such; yea the one dreadful word *Perchance*, (duely considered, and seriously thought upon) contains matter enough, yea much more then enough, to cool the Courage, and sink the Spirits of every stoutest and most resolute *Atheist*, with heart oppressing Horror and desperat Sorrows.

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 dangerous; whereas altho' there were no such  
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 specially the Existence of G O D. ( which we  
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 first Branches of Wickedness springs: For  
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 always, for the Reason aforesaid ) the more or  
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 ever, what ever may be of this; yet passing the  
 issue, together with Religion, and all the Ce-  
 monies thereof as not being worthy of our  
 while to be at more Pains in contending here-  
 in; I remember ye affirm'd, near about the  
 beginning of this present Debate ) that Reason

in self doth clearly evidence the Being of your eternal  
 GOD; which if it be true, I pray you acquaint me  
 me, what cogent Arguments, builded up by your  
 Reason you have ready at hand, for the clear and  
 and manifest evidencing thereof: For (whatsoever  
 ever pretence you may make of Religion, yet I am  
 sure I am your Nature is not endued with any  
 remarkable Tokens of the rational Principle  
 whereof mine also doth not jointly partake;  
 So that this common Principle being equally  
 engraven in each of our Natures, what evidence  
 soever you can draw from hence, in clearing  
 the Point, cannot choise but be that is  
 obvious to my Judgement, as to yours.

### THE FIRST PART.

**I** Shall be clear to comply with your desire  
 in this particular; & therefore you must know  
 that I have two different kinds of Evidences for  
 proof of the Existence of a Deity, ready to present  
 to you, whereof some are natural, and external to  
 the Scriptures, having no Respect to the written  
 Word, or divine Revelation, not so much as  
 once mentioning the same; being altogether  
 drawn from the Light of Nature and Reason  
 merely for the Conviction of you who are  
 atheists; Some again revealed, or internal, drawn  
 from the Scriptures, and revealed Will of God  
 and that as a strong Corroboration of the former

*The first Part,*

of your *external* Evidences aforesaid, both for the Benefit of weak *Christians*, and also such as might tend up to your own Advantage, if you would but care to cleave here as becometh a rational Agent. A. *What of your internal Ones, as ye name them, I judge my self not much concerned with them: with all let me bear some of those, which you term internal.* B. I shall yeild to your Will here partly so; only I would first desire these few Propositions following may be granted, before we enter upon this renewed Debate; which none can deny to be a reasonable Request: *First*, That ye would require but such rational Proofs as the Matter it self can bear. *Secondly*, That whatever Proofs would yeild you abundant satisfaction in any other natural Affair whatsoever (altho of the highest Consequence imaginable) which is not capable of a Demonstrations, may be no less acceptable to you in this Debate. *Thirdly*, That you would grant it fully sufficient for rendering the Truth extrinsically fit for rational Belief; that the Arguments for it do overpoise all those which are brought against it, and that in what Degree so ever they altogether so, you will grant in that particular Demand the Ground of Belief to be correspondingly either stronger or weaker: And which being granted, I assure my self to proceed of God with good Success. A. *Well, I am content to yeild to all these Three.* Desire you



32. *The first Evidence of the first Part,*  
*you any more?* B. No I desire no more, and  
therefore I shall begin, here to prove from Reason  
that GOD is, or that there is a GOD.

### *The first EVIDENCE.*

**M**Y first natural, or external Evidence  
shall be drawn from his Almighty  
Power, shining most gloriously in the Origin  
of all Things: And further, In his  
markably Baffling that uncontraverted Max  
or Principle of *Philosophy* universally received  
and maintained by all the learned Men and  
*Phylosophers* in former Ages, denying the C  
ation; *Viz. Ex nihilo nihil fit*; which he  
markable baffled, and rendered contemptible  
by his wonderful Power, shoven in the C  
ation of all Things. Now my lately men  
oned Postulataes being granted, I perswa  
my self you will be satisfied with such rati  
onal Proofs, as the Matter it self can be  
with which if you be, (as is most reasonable)  
then I proceed as follows: All things wh  
soever do clearly and manifestly prove t  
Truth, altho' not to a Demonstration; for no M  
can make a perfect Demonstration in natu  
Things, he cannot clearly demonstrat that su  
a Man was his Father, or that he himself  
certainly that same Man's Son; For albeit  
Man may truly inform another that undou

*Flowing from the original of all Things, 31.*  
edly there are such and such City's, as *Rome*,  
*Alexandria*, *Paris*, and *London*; and that he  
himself has seen, and been in them: Or that  
assuredly there have been such and such Men  
as *Alexander the Great*, *Julius Caesar*, *Tamerlan*,  
&c. Who lived sometimes famous in this  
World; yet none can make, or give a Demonst-  
rative Reason for any of these, either (as I have  
said already) that such a Man was his Father,  
or that he himself is that same Man's Son, or  
that really there are such City's (so long as  
he resides here I mean) or yet that ever he saw,  
or was in any of them, or yet that ever any such  
Man did undoubtedly live in this World: For  
the Circumstances of Time and Place are not  
capable of Demonstration, it being fully suf-  
ficient to render any Thing fit for rational  
Belief that the Motives for it, &c.) In all  
these, and many more such like Cases there-  
fore, there must necessarily be Belief (For  
there cannot possibly be any Converse  
among Men) and much more is Belief requisite  
in Religious and Divine Matters: Howbeit  
the Light of Reason so far as it reacheth (for it  
is but an Inferior and Derivative Light like  
that of the Moon and Stars, (albeit we be  
content even in the dim Twilight thereof to  
converse with you that are *Atheists*, all of you  
being so madly unreasonable, as not to give any  
place unto Faith, which is indeed both the  
much

32. *The first Evidence, &c.*

much better and nearer Way. ) Yet the  
same Light of Reason I say, however  
Weakened and Depraved it be, will  
prove unto us that there is a GOD, or  
supreme Being, and that so evidently,  
and to such a degree, as shall either  
according to the Principles of the  
clearest Reason undenyably convince  
(that are *Atheists*) hereof, if you will  
grant the reasonable Postulates aforesaid,  
otherwise render you altogether  
inexcusable at the Great Day of  
our LORD. But before we proceed  
any further, we judge it is fit  
it be known what we intend by this  
(GOD) here, that so all possible  
mistakes may be avoided: So then  
by this Word (GOD) we mean  
such a Being as is absolutely, and  
in every respect Perfect; ( by every  
respect here we understand, according  
to our usual and Finiter manner  
of Conception ) in respect of every  
and lovely Qualification, competent  
and conformed to the Subject  
proposed, *Viz:* To be, as the  
supreme Being, or worthy to be  
esteemed either indispensibly,  
necessary, yea or rationally  
desirable, in that supreme Being,  
by any instrument, and whatsoever  
intirely depending thereupon,  
and so we desire to be understood  
all along afterward; where ever  
there is mention made of the  
same, albeit no more Repetition  
be made hereof. ) Now that  
GOD, ( or an absolutely, and  
in every respect Perfect Being, are an



the we presently explained ] actually exists, we  
er we have chosen these 10 or 12 several Evidences  
ll clew for rendering that truth conspicuously  
supudent; so then our first general Evidence shall  
ch a drawn from the Wise and Prudent consid-  
Princation of the Original of all Things ; and for  
vince's end, let us but seriously consider, and nar-  
will wly observe, and remark, the glorious Frame,  
aid, & Fabrick of this World ; as it contains both  
xcuse Sublunary Creatures, and these more glori-  
But bes and highly elevated Substances, which pre-  
s fitt tarts themselves dayly unto our view, altho' at  
his W extraordinary and wonderful Distance :  
es ma hat shall we say, or how can our Minds frame  
we ny futable conceptions concerning the Or-  
evernal of all these, so variously, and wisely dis-  
re wessed Beings ? Shall we be so absurd as to  
Finit ink, that either they framed, or gave a Being to  
very gmselves ? And likewise so amicably, & wis-  
and, condescended, and agree'd among them-  
: Tos, as that without either the necessity, or as-  
steemance of any Judge Arbiter, they should so fite,  
ration place themselves, in such a prudent, pro-  
ny insent, and circumspect an order ; as might most  
ereuprainly, and infallibly tend unto, and end in,  
l alone real Benefit, and Advantage of the whole  
on maiverse ; For we cannot choise but observe  
n be in a wonderful Fitness, and Concordance that  
n abs of them, ( however otherwise disagreeing )  
eing, are among themselves ; as may even ravish

34. *Shewing from the original of all Things*

our Souls with Admiration! For as in a musick  
Instrument, on which there are a great number  
of dissonant Strings, whence comes the Harmony?  
But from some skillful Musician, who had the tuning of it; and as we say, he is the  
Artist, that fits the Wheels of a watch one to another,  
and it is the skill of a Joiner, or Smith, which makes  
curious Tools or Works, one fitted, and fitly agreeing to another, the Hilt to the Blade,  
the Sheath to the Knife, the Scabbard to the Sword: Even so, may we not see whence comes the curious and astonishing order  
and fitness & convenience, of one thing to another, in all  
ways observable, throughout the whole frame of  
this world, if not, from some adorable & divine  
erring Wisdom. And even here again, advanced  
we should (against all rational Principles, and the  
graven in our Nature) suppose all this former  
erly mentioned Fittness, and Concordance, to be  
daily espy, among so innumerable many different  
Substances, to be nothing else, save the effect  
of that amicable Condescendence affording joy  
Yet another weighty scruple, and which our  
are no wayes capable to solve, does presently  
occur, for supposing them to have so free a  
agreed among themselves as said is, (even con-  
fessing by these insoluble scruples) how they could  
agree? Where they should meet? Or who might  
just Power to appoint such a meeting, and timeli-  
ously to advertise the Members concerned.

must ere ever they had a Being? Or lastly, How they  
 could give a Being to themselves, since thus  
 they behaved both to have been before, and af-  
 ter themselves; which is a most absurd Contra-  
 diction? But passing these, I say, (and any other  
 touch as in this case might be proposed.) Who  
 for Sm there, among all the Posterity of *Adam*, endu-  
 ed with such a measure of Understanding, as to  
 have conceived whence such an admirable Depth of  
 the Stumility, and unparallelled self denial, in these  
 inferior, more base, and contemptible Beings,  
 could have proceeded, as thus to have inclin'd  
 them, so earnestly to have desired, thirsted after,  
 and so vigourously, and strenuously to have la-  
 boured & pour'd for, the publick and common Benefit, and  
 in, advantage, of the whole universe in general;  
 and the remarkable Credit and Honour, of dis-  
 tinguishing this forse other of their fellow Members in particu-  
 lance: Willingly and contentedly to have dispens-  
 ed with these more pleasant, glorious and hon-  
 ourable Stations ( to be possessed, occupy'd and  
 enjoy'd, by such as had no more Power or Au-  
 thority in the framing of the several Beings, and  
 disposing of them in their different orders, then  
 the inferior ( I mean these base and abject Beings ) had  
 even themselves: To have elected such mean and in-  
 considerable Places and Offices, as whereby they  
 might ( by one & the self same act of prudent &  
 and humble self denial ) have both advanced the  
 utility, & Glory of this famous Universe: And



36. *Flowing from the Original of all Things*  
also rendered themselves altogether despicable of both  
both in the Eyes of, and in comparison with  
the rest of their fellow Substances?

So what's afforesaid, having cut off all pretences,  
tences, that the several Beings might have been  
Framed, and disposed of, themselves. The nature  
fore next, shall we groundlessly, and again build  
the reason of humane Nature, Imagine, that the  
Universe, nor the several Species therein, ever  
never a Beginning: But always, even from eternity,  
ternity, continued in the same Condition, where  
in we perceive them at Present. Now, If this  
irrational Notions as these possess our Mith, and  
let us providently arm our selves, with some  
and Satisfactory Answers, to the unanswered  
Objections, which shall upon this Head be pro  
posed unto us: Among all which, Let us  
pick and choise out, this one immediately  
following, and consider, what rational Answer  
we can frame unto the same. For, in objection  
against such a groundless Notion, as the Eternity  
ity of the world, any rational Man might pre  
ed as followes. All men who are endued with  
any competent Degree of Understanding, which  
very certain, that the Nature of Man, both at  
sent is, and in all preceeding ages always  
been, so much in love with, and remarkable  
covetous, & thirstingly desirous, both of know  
ledge, during each of their respective lifetime  
of fame and remembrance in after Ages, and

of benefiting Posterity; that for the most part  
 on will sharp, quick, & ingenious Men, have in there  
 own times, unweariedly labour'd, & endeavour-  
 all to attain unto, the knowledge of Arts, Sciences  
 the excellent Inventions, yea and also the secrets  
 The nature, as far as the Strength of Humanity  
 gain should enable them, and to propagat the same  
 that to succeeding Generations, by all fit and pro-  
 re, or Methods, especially by that excellent, pleas-  
 from, profitable, & commendable Art of Writing,  
 n, whereby we, (who now live in the latter ages  
 , If (this world) are rendered capable to converse  
 r Mith, and perfectly to understand the senti-  
 th so ents of, those who lived some Thousands of  
 swer ears before we had any Being: Some of  
 d be those Writings, excellent Inventions, and  
 Let us emorys ( should the World continue 100000  
 liatly times as long, as rationally we can expect it  
 An (all do ) would assuredly remain with, and  
 object ach unto; the very last Generations, and that  
 he Et spight of all the Malice of Hell and Earth,  
 ht pr a and of any Power whatsoever, excepting  
 ued e Almighty Power of GOD only, with  
 nding hich you, that are *Atheists*, are not concern'd.  
 th at or, let us but rationally consider with our  
 ways lves, what Power, or what Time, can we  
 remark ppose ( Finit Power or Time, I understand  
 of kn I have said already ) could be sufficient to  
 e lifeti cell, raze, and for ever extinguish; out  
 es, an Mens minds, those famous and notable works  
 writtings

38. *Flowing from the Original of all Things*  
writings; inventions, and memories of thy's of  
worthy men, who lived in this world beforeudge w  
amongst all Books, let us but choise the light  
*Scriptures* of God, for the extirpation of whony bo  
so much hellish Policy, Power, and Malice that  
evidently appeared several times already at othe  
among all the inventions of Men, ( tho' mally C  
be some Arts and Inventions have already down t  
ed, or some may yet fail, and some never thought by  
on, nor intended till this time, may yet best Lea  
ter be Casualy hitt upon, and found out *Heathens*  
let us but Name these necessary and profitem ( o  
Inventions following, such as the invenem w  
of Building, Husbandry, Ships, yea Mar: Imp  
Compass ; or these Two, which are but long t  
ly found out, the use of Guns, and Printing: I Este  
as for the Arts, let us mention any of trkably  
whither Musick, Arithmetick, or any osted ( r  
rest: And lastly, as to the Memory's of Wour )  
and Famous Men, ( not to Speak of our Who,  
*Blessed Lord, and Saviour Jesus Christ*, waks th  
Generation, was so ineffable, Conception to cal  
Birth, so Miraculous, Life so Notable and ed En  
mous, as rendered both his Person altogeeeckor  
incomparable, with any meer Finit Being wnotw  
somever: And also his memorable actions, const  
amazeingly observable, and that in the Juent T  
ment and esteem, of some of the most Leath: P  
*Turks, Jews, and Heathens*, as well as of *Philosoph*  
*stians*, yea and of some of the most spiteful is e



of ty's of the *Christian Religion*; and of the very  
 foudge who Condemn'd him; To all which  
 might be added if needful, the known Testi-  
 mony both of *Oracles* and *Devils*, as particu-  
 larly that mentioned by *Mark* 1. and 23. And  
 at other by *Luke* 4. 33. For his being miracu-  
 lously Conceived, and Born of a Virgin, is  
 now to be undoubtedly believed, and Con-  
 firmed by the generality, at the least, of all the  
 most Learned among the *Turks*: And for the  
 out *Heathens* and *Jews*, let us choise two among  
 them ( one of each kind ) who are in singular  
 esteem with all Learn'd Men, both for Ingenu-  
 ity, Impartiality, and Learning, *Viz: Pliny*,  
 among the *Heathens* ( whose high and rever-  
 ent Esteem of our blessed *Saviour*, may be re-  
 markably observed in one of his Epistles di-  
 rected ( if I mistake not ) to *Trajan* the Em-  
 perour ( and *Josephus* among the *J E W E S*  
 our Who, in his History of the *Jewish Warrs*,  
 speaks thus Reverendly of Him, *If it be law-  
 ful to call Him a Man*, says he ) and as for pro-  
 fessed Enemys of our *Holy Religion*, none can  
 be reckon'd more spiteful then *Porphiry*, who  
 notwithstanding of his implacable Malice,  
 is constrain'd as it were, to yeild him this Ex-  
 traordinary Testimony following, [ in his Book de  
*Antiquitate*: *Phylosophy*, or concerning the Praise of  
*Philosophy*. ]

is exceeding wonderful, ( says he ) what  
 Testimony

*Ex. Gorgeny*

40. *Flowing from the Original of all Things*  
Testimony the GODS do give of the Singular  
Piety, and Sanctity of JESUS, for which  
they avouch him rewarded with Immortal  
But yet these Christians are deceived in  
ing him (GOD). Now what more could  
look for from an Enemy's Mouth? *profe*  
Lastly, As to the Judge who condemned *his*;  
Pontious Pilat in his Letter directed to *Cra*  
Master Tiberious, did not only avowedly  
knowledge his Resurrection, but many *on* a  
Circumstances concurring therewith: *Sing*  
for Example, as the particular Examination  
and Confessions of Diverse, who had intena  
seen, and spoken with such Persons, as *w* and  
then risen from the Dead: So that (i  
posing the World, and all the several Beigh  
therein, should continue eternally in the *ther* en  
condition wherein they are at present, *then* his ve  
tainly his most fragrant Memory should *tion* o  
eternally continue Fresh, Flourishing, Ind  
tible and Indelible: If it be supposed that *kn* some  
ledge and Ingenuity should remain so *lo* else  
mong the Children of Men; which unde  
ably will remain so long as Man's *rs, an*  
ture shall have any Being. Yea *d of V*  
ther yet, we may be assuredly *per* why's, c  
of the eternal Continuance of His blessed *t num*  
mory, as said is, if we will but consider, *ppos*  
notwithstanding the Devil did stir up *the* tingu  
of these most Cruel, Bloody, and also *respe*

*\*forgery*

*Sinful Heathen Emperours*, utterly to exting-  
 or wh (if possible) his very Memory for ever ;  
 mortal Cutting off, and committing to the Flames,  
 in other dreadful Torments, all those Persons  
 ould at some ever ; that durst presume so much, as  
 ? profess, or to speak at all in the Name of  
 ned his ; and that with the greatest hellish *Poli-*  
 ed to *Craft, & Malice*, in the very Beginning, young,  
 yedly tender Age of that holy *Profession* : The  
 ny *man* and *Heathen Religion* at that Time ;  
 : Sing both the *Power*, the *Riches*, the *Learn-*  
 minati the *Honour* and *Glory*, of the World to  
 had Intenance the Same. : Yet His blessed Gos-  
 s, as v and most famous Memory, as it were, out  
 at ( in the very Belly of Earth and Hell, and in  
 al Boight of wicked men and Devils, has been  
 the ther enlarged, and constantly advanced un-  
 then his very time. But, as I said already, not to  
 ould tion or compare his incomparable, excell-  
 , Indand glorious Majesty, with any finite Being  
 hat kinsomever ) let us but cast our Eyes upon  
 so lobessed servants, in the first place, the *Pa-*  
 undecks, *Prophets*, *Apostles*, *Evangelists*, *Con-*  
 an's rs, and *Martyrs*, that most perspicuous  
 Yeard of Witnesses, those famous and notable  
 perswhy's, of whom the world was not worthy :  
 essed t numberless Number of *Generations* can  
 sider, ppose, would utterly rase out, and for e-  
 p the xtinguish their *Memory's* out of the Minds of  
 also I especially seing their *Names* are as fam-



40. *Flowing from the Original of all Things* The  
Testimony the GODS do give of the Singular Piety, and Sanctity of JESUS, for which (if it be true) they avouch him rewarded with Immortality. But yet these Christians are deceived in not seeing him (GOD). Now what more could we look for from an Enemy's Mouth? professedly. Lastly, As to the Judge who condemned him; Pontious Pilat in his Letter directed to Cæsar Master Tiberious, did not only avowedly tend to acknowledge his Resurrection, but many other Circumstances concurring therewith: Sing for Example, as the particular Examination, the Confessions of Diverse, who had intently seen, and spoken with such Persons, as were then risen from the Dead: So that (if it be true) the whole World, and all the several Beings therein, should continue eternally in the same condition wherein they are at present, then) his certainly his most fragrant Memory should eternally continue Fresh, Flourishing, Indelible and Indelible: If it be supposed that knavery and Ingenuity should remain so long among the Children of Men; which undoubtedly will remain so long as Man's nature shall have any Being. Yea and of what other yet, we may be assuredly persuaded, of the eternal Continuance of His blessed Memory, as said is, if we will but consider, notwithstanding the Devil did stir up the tongues of these most Cruel, Bloody, and also Respected

Sinful *Heathen* Emperours, utterly to exting-  
uish (if possible) his very Memory for ever ;  
Cutting off, and committing to the Flames,  
in other dreadful Torments, all those Persons  
whatsoever ; that durst presume so much, as  
profess, or to speak at all in the Name of  
Jesus ; and that with the greatest hellish *Polli-*  
*sh* to *Craft, & Malice*, in the very Beginning, young,  
and tender Age of that holy *Profession* : The  
very *Jagan* and *Heathen Religion* at that Time,  
Suing both the *Power*, the *Riches*, the *Learn-*  
*ing*, the *Honour* and *Glory*, of the World to  
had maintenance the Same. : Yet His blessed Gos-  
pel, as w and most famous Memory, as it were, out  
at (in the very Belly of Earth and Hell, and in  
the sight of wicked men and Devils, has been  
the fier enlarged, and constantly advanced un-  
till his very time. But, as I said already, not to  
compare his incomparable, excell-  
ent, and glorious Majesty, with any finite Being  
(whatsoever) let us but cast our Eyes upon  
so blessed servants, in the first place, the *Pa-*  
*stors*, *Prophets*, *Apostles*, *Evangelists*, *Con-*  
*fessors*, and *Martyrs*, that most perspicuous  
Ye and of Witnesses, those famous and notable  
persons, of whom the world was not worthy :  
Innumerable Number of *Generations* can  
consider, suppose, would utterly rase out, and for e-  
ver extinguish their *Memory's* out of the Minds of  
also especially seeing their *Names* are as fam-  
ous

42. *Flowing from the Original of all Things*  
ous, and familiarly known, and spoken of  
as they were many Ages proceeding this time.  
But to descend a little lower, how long, may  
I imagine, shall the famous Names of *Plato*,  
*Aristotle*, *Alexander the Great*, *Julius Caesar*,  
*Nero*, *Pliny*, and *Josephus*, and many such  
all Ages, and Nations; how long I say, shall they  
continue, according to our Thoughts, in  
Mouths and Minds of Men? Yea, and yet  
descend, as it were, to the very Dregs of  
kind, how long may the Unfavoury, Rotten  
Curst Memories, of *Cain*, *Judas*, *Nero*, and  
that grand Deceiver, and Soul Murtherer  
*Homel*, and of an incredible Number, of  
Atrocious Wretches, and damnable Malefactors  
continue? Seing their very Names  
sometimes used in *Proverbs*, as when we say  
*as false as Judas*, *more cruel then Nero*,  
Which may make us believe that their  
Names and Memories [ as a stinking Savour  
which is most Nauseous to any Man, he  
gladly would, but cannot clearly be freed from ]  
are likely to continue (as it were while  
Men will or not ) to more Ages and Generations  
then our Apprehensions can readily give  
an account of; And if these so hatefull Names  
and unpleasant Memories are [ as is said ]  
likely to continue thus admirably long  
were in despite of all Wise, Ingenious, and  
Men.] then I say over and over again,



ay we think of the Continuance and Duration, of the so famous, and acceptable Memoires of these afforsaid *Worthies*?

And now to apply all this, seing there is no here to be found among us, any Book, or Writtings, or Records, or Art, or Science, Invention of any Nature, or kind whatsover: yea not so much as the Memory or Name Man or Woman, or any other Finite Substance that ever had a Being in this World, which can so much as lay claim unto or challenge the Continuance of a Million of our Years, which, in Comparison of Eternity, is not so much as a Drop of Water, falling from the point of a Man's Finger, to the whole *Ocean*.) Ah! Why do I mention a Million of Years? Since all of us, who have any competent Degree of *Knowledge*, do rest unanimously Satisfied that the very outmost Extent of Duration, which we find recorded in any (credible Man, Shall I say? No, I may say, simply in any) Author whatsoever whither *Sacred* or *Profane*, that ever put Pen upon Paper, to keep account of Time; [no, not even either in the *Egyptians* or *Chinenses*, who are chiefly reputed to be most suspected Boasters of *Antiquity*] that ever came up the height of that inconsiderably small a) Number, in respect of Eternity: Or shall we here mention Credulous Authors only? Of such we shall not find

44. *Flowing from the Original of all Things* The  
 so much as one, who ever yet fully amounteth to  
 the hight of 6000 Years. And which hardly  
 comes far short of the hundred part of eternity  
 [in respect of Eternity] so small a Number  
 presently mentioned: And moreover, it is known  
 we know that all Books, Writings, Records, and  
 Arts, Sciences, or Inventions; such as they were  
 of Musick, Painting, Philosophy, Geometry, Medicine,  
 Husbandry, Navigation, Poetry, Guns, Pottery, &c.  
 ing, and all other such like, whether Useful or  
 or Delectable; do not only acknowledge their  
 Original to have been within the very structure  
 of these two, so different a Number of Years  
 aforesaid. viz. 6000: But also both the particular  
 Times, and Names of the Authors [and  
 where they Lived,] of the most part, if not  
 all of them can be expressly Specified. Besides  
 seeing, as I say, this is not only true; but also  
 Universally and undenyably known and with  
 knowledg'd to be so: What shall we think with  
 conceive, [supposing the World to have been con-  
 tinued from all Eternity,] were all the Kings  
 and Women in the World doing, for so many  
 thousands of Millions of Millions of Ages, it  
 before the Days of these new upstarts. *Finite*  
 Yesterdays Men as we may Term them? *Sensible*  
 we conceive that they either Slept away  
 their Time, or that they Lived without this  
 the necessity and use of all these, and of all  
 other such like Profitable and Pleasant Inventions.

*The first Evidence, &c.* 45.  
 moun? Or *Thirdly*, that they were either so  
 rich, careless of, and unconcerned with, or so  
 of terly Spiteful, and malevolent towards all  
 Nucceeding Generations; as that altho, they  
 er, sth stood in need, and also made use of these  
 Recre said or any such like *Arts* or *Inventions*,  
 as they would not so much as permitt the very  
 Geomst Memory of any of these things, to touch  
 ns, P. Eyes or Ears of any of their Successors?  
 er Uow should we believe this; It were altoge-  
 dge er to Unman them, and to make them of a  
 y smature wholly different from ours: Or shall  
 of I conceive, *Fourthly*. That some only a  
 the ng them ( who had been both more Power-  
 mors [ and more Malevolent then all the rest of  
 , if ninkind ) have used such *Arts* and *Methods*,  
 l. besides the Intentions, and contrary to the  
 also solutions of all others, [ who were indued  
 n and with the same *Humane Nature*, ] could  
 e thire withholden, stop, and keep back intire-  
 have the knowledge of these Things from all  
 the owing Posterity: But this is a matter of  
 so m Consequence, that [ as I have said al-  
 of Aly. ] it altogether exceeds the Capacity of  
 starts. *Finite Power* whatsoever, and to speak of  
 m? *Señit Power*, were to acknowledge our  
 ed aughy G O D, which is all we are aiming at  
 out this *Discourse*. A. The whole Strength of  
 of al first general *Evidence* of yours consists in  
 t. *Inving* that Man only could not have been  
 from



45. *Flowing from the Original of all Things* The first  
from Eternity, but doth no wayes militate against the Eternity of the World in general, or of the rest of the Beings therein, in particular, and therefore I see no Inconveniency ( notwithstanding all that is said already ) supposed the World, with all the several Beings therein, should be affirm'd to have continu'd throughout Eternity, except Man only, who might have had an Original in time, altho' the Manner hereof might be both unaccountable, and unreasonable by all Men now living. B. In Answer to which, I say, This Objection of mine seems to import two Things, viz. First, that all Beings whatsoever [ Man only excepted, ] might have been from Eternity. Secondly, That albeit Men shall be granted to have had an Original in time ; yet this might very easily and intelligibly have been, without the Necessity of a work of Creation, and consequently, without any rational Motive, enough to believe the Existence of a Deity: Now soon we shall make it appear that both these suppositions whereupon this Objection is founded, are altogether both false and impossible. The Strength of the Objection will immediately vanish. As to the first therefore, to wit that all Beings whatsoever, except man only, should have been from Eternity, this we shall evidently perceive to be impossible, if we will but seriously consider, how an Infinite Number ( either

ears, according to this *Hypothesis* already  
 elapsed (for Exemple) cannot rationally be  
 posed capable to admitt any, either *Addition*  
*abstraction*; for this evidently imply's a ma-  
 contradiction, as appears thus, first, that  
 said Number is infinit, as is supposed; next,  
 must either be acknowledged, not be infinit;  
 ing the succeeding Year will add something  
 the same kind thereunto) or else we must af-  
 a greater Number then an infinite can be  
 en, or at the least, supposed possible, to wit,  
 Number which shall encrease the next year,  
 which, by one, will undoubtedly exceed  
 already supposed infinit Number, perfectly  
 pleat in it's own Kind this Year. And  
 andly, to the same absurdity, also are liable  
 other Beings whatsoever, subject to num-  
 ing, such as *Dayes, Months, Hours, Mo-  
 res, Trees, Beasts, Fishes, Motions*, and all  
 Things, whose Number may be thought  
 ave encreased from Eternity. Which Ab-  
 itys, and all such like, are excellently sal-  
 by the Creation. A. But I see no Absurdity  
 wing hereupon, but such as may be clearly  
 rationally inferr'd from that principle of  
 whereby you affirm the Souls of men to be  
 small, and consequently eternall; which I  
 as follows.

Seing this Shift of yours will involve us  
 such a long Debate, as will unavoidably  
 interrup

48. *Flowing from the Original of all Things* The  
interrupt the Threed of our present Discourse, and  
and render it the lesse intelligible, I judge it  
it therefore convenient to referr the same to  
the 2d Part, where you shall have full Freedom  
to object what you please upon this Head. *Wor*  
*Well, be it so; Have you any more to say* might  
*this Head, you are presently handling?* by all

B. Yes indeed, For before we altogether  
Pass this Consideration, another Argument  
presents it self very pertinently to us, *where*  
whereby we might both evidently and easily  
prove the Impossibility of any eternal Being  
ing whatsoever: (GOD only being accepted to  
cepted; ) But yet, seing the Same is necessary  
clogged with a great Number of Sylogistical  
*cal Arguments*, which I fear perhaps may  
both weary the Patience of the more Learned  
And likewise, prove useless to a great many  
others, who are unacquaint with such *Philosophical*  
*sophical Reasonings*, and yet into whose Hands  
these Papers may fall; therefore I judged it best  
est to passe the Same at present. Altho' (by Reason  
found convenient and pertinent, and the more  
likewise pleased to continue *Life, Health*  
and other *Necessaries*, ) These should be re-  
med again, in the second Part affordsaid, consist-  
ing mostly of such *philosophical Arguments*, must  
then passing these at the time, I shall next proceed  
ceed, and show the Falshood of your other  
position, included within your first Object



scant my first Evidence, raised for proving  
 I Existence of a Deity, from the Original of  
 far Things, which was that Man might have  
 Free an Original in time, without the Necessity  
 head. Work of *Creation*, altho' the Manner there-  
 say might be both unexpressible, and unimagin-  
 ? by all Men now living.

to go to this I say, [ passing all the ridiculous  
 argu Foolish Conceits, both of *Poets* and *Phil-*  
 us bers, [ who declared against the Work of  
 and tion ] as altogether unworthy to be menti-  
 onal I here. ] Hereby at the least, Mankind is  
 eing ted to have had an Original in Time, and  
 necessity most clearly Evidences the *Creation*;  
 Syllog consequently the Existence of a *Deity*.  
 ps m certainly the Original of the first Man,  
 Learn unexpressible, or unimaginable soever ]  
 eat n either have been according to the Prin-  
 th Pls of Reason, and Comprehensible there-  
 ose For against all rational Principles, or else,  
 d it n dly, Neither against, nor yet comprehen-  
 o' ( b by Reason, but [ altho' altogether most  
 the nable, yet ] far elevated above, and high-  
 , He exceeding the Reason of all *Mankind*. Now  
 be rea shall be said, That the Original of the first  
 id, com may be comprehended by Reason, then  
 ument must either have had his Original from him-  
 next or Secondly, he must ow his Original to  
 other rtunat and Casual Meeting together, and  
 Objecty ordered, well disposed, and temperat  
 ag

50. *Flowing from the Original of all Things*  
Conjunction, of some lesser Substances, (*curian Atoms* here I understand ) by which  
gross Body, and immaterial Soul, came at first  
only to be made up, but also most friendly  
amicably united together : Or *Thirdly*, and  
ly, we must be necessitat to acknowledge  
*existent Being*, both more powerful, and  
wise, then that Creature himself, *Man*, who  
created the same, according to His own  
*Pleasure* ; seing there is not a *Fourth* im-  
aginable, by the reasonable Capacity of any  
*Man*. So then, if the first of these shall be  
to wit, that he had his Original from himself,  
this will be found to be not only impossible  
but also *Foolish* and *Ridiculous* to conceive  
for how can we imagine the first *Man* to  
have been both before and after himself, or in  
Words, *to have been both the Cause and the Effect*  
which ( if according to this Supposition  
had Made and given a Being to himself  
needs have been true : For first, he could  
not have had any Being, before ever he was formed  
made, and yet again, *Secondly*, he could not  
choose but have had a Being before he was  
made, otherways he could never have created  
himself ( for Reason teaches this much to wit  
that nothing is altogether incapable of creating  
and if this be not a perfect Contradiction  
is not one imaginable ? Yea furthermore  
not altogether improbable that the first

he made & given Being to himself, would  
 been so regardless, either of himself or of  
 posterity, as to have subjected either himself  
 them, to *Death, Sickneß, Pain, Trouble,*  
*me, Disgrace,* or any other Affliction ima-  
 ble, wherewith they are now ordinarily  
 ed: But rather would have placed both  
 self, and them, in the most *Easie, Pleasant*  
*Comfortable Condition,* there Natures were  
 way capable of. And as to the *Second Way*  
 Reason may conceive the first Man to have  
 his Original; viz. from the fortunat, and  
 meeting together, and kindly *Conjunction*  
 some lesser Substances (to wit, the *Epicu-*  
*Atoms*) whereof *Epicurus* is said to have  
 the Author, who finding, as it seems, it  
 ly impossible, for all Beings either to have  
 themselves, or yet to have continued un-  
 ceable from *Eternity* (especially, perce-  
 them liable to dayly Changes) and there  
 no other way imaginable left to evade  
 acknowledgement of an eternal *Power,* and  
*idence,* which (as is commonly reported  
 n) he could never be perswaded to own,  
 believe (at the least as to the unlimited ex-  
 of such a Providence unto every individu-  
 able *Action,* and *Being*) he, I say (rather  
 he should be constrain'd to give place to  
 th, so directly contrary to his own byas-  
 and preposessed Judgement) leaving no



52. *Flowing from the Original of all Things* The f  
Stone (as we use to say) unturned, no F, at t  
or *Opinion* unexamined, which might in our dar  
the clear Light of this bright Truth from ling,  
ing its Beams powerfully into his very presence  
did at the last fall into this singular Concealment  
supposing it true, that nothing could preth any  
or frame it self; and also that the world on, first  
Being therein perceptible by our Senses, ng w  
not possibly have existed from Eternity, hope, b  
hence did arise no Necessity (as he fancy) Seco  
affirming the World to have been made on Et  
thing, by an *Almighty Power*: Seing id hav  
might have been, according to his Concealment  
innumerable Number of small indivisible beings  
from all Eternity, leaping and moving, in with  
fused Manner, interchangeably through rdly,  
so variously, and infinitely long, till they be been  
been in all the diverse forms and Positions ted A  
ginable, or possible, at length, they were that r  
mirably fortunate, as that without either Which  
*Power*, or *Providence*, by meer Chance, an might  
fuality to fall into this Juncture, wherein g rati  
sent we perceive them, and wherein such w  
derfully glorious Beams of Wisdom, Powe bly,  
*Providence*, does conspicuously, and red fro  
ably appear. d hav

Now albeit this Fancy at the very first this  
appears sufficiently *Ridiculous*: So as so ma  
deserve so much as to be noticed, far le of M  
swered, yet lest you should alledge thing

at the least, some Pretence of Reason, for  
dareing *Impiety*, we shal endeavour, *God*  
ling, to give a rational Answer, to this your  
ence of Reason ; that so your Mouth being  
ly closed, you may never presume hence  
any more to bark against *Heaven* : Well  
n, first I say the Impossibility of any *Eternal*  
es, ng whatsoever (*God* only excepted) shall  
er nitope, be made sufficiently evident afterward.  
ncy' *Secondly*, granting such *Atoms* to have been  
ade in Eternity ; I desire to know how they  
ing ld have given themselves any Motion what-  
Conce never, without acknowledging either some  
sibleceeding Mover, or else a Principle of Mo-  
g, in within them, which is Absurd to alledge.  
ugh raly, your bare pretending that there might  
they be been such a numberless Number of un-  
sitioned *Atoms*, signify's Nothing, unless you will  
were that really there were such from all Eterni-  
her W Which altho' *Fourthly* ye shoud freely say  
nce, might it be as freely deny'd, unless you could  
ereing rational proofs for your naked asserfion ;  
n such we know no Man living is able to do.  
, Powtly, Supposing these *Atoms* to have  
and reed from *Eternity*, what can we conceive  
ld have been so potently mighty, as to have  
ry first this *Powerful, Wise, and happy Juncture*,  
So as so many *Hundreds of Thousands of Mil-*  
far le of *Millions of Millions of Ages*, (to speak  
dge thding to the vulgar Conception) as un-  
doubtedly

54. *Flowing from the Original of all Things* doubtedly were elapsed preceeding this *J*ure, how early so ever we shall conceive same to have been. *Sixthly*, If you shall (as truly you may) that there was Not like *Age* or *Year* in *Eternity*, I only ask you, could ever any Change happen in *Ete* then (especially such a notable one as this subject of our present Discourse) without *Omnipotent Mover*? *Seventbly*, I believe may conclude that even *Eternity* it self sh<sup>d</sup> elapse as soon, as all this *BOOK* in my *H* being intirely divided into single Letters, *h* happen to fall into the same very Form of *C*ters and *Sentences*, which presently app<sup>r</sup> without Omitting, or Misplaceing so *a* as a *Comma* or *Punctum*, to render the sense *f*ectly the same, which at present it is; and *m*eerly by being moved interchangeably *o*ther, without any foresight or intention *w* somever; but only by *Chance* and *Cas*. But then *Eighthly* and *Lastly*, Since the *toms* are, and evermore have been, so neces<sup>s</sup> moveable and changeable in their *Natur* that they could never continue in one *co* *Form* and *Position* before; I desire to be *m*ed how it comes that their *Nature* is altered, as that they not only have rem<sup>ained</sup> some *Thousands* of *Years* already, but cont<sup>inue</sup> to remain *Constant* and *Unchangeable*; ne<sup>ver</sup> see we any appearance of, nor according



Rules of Nature, can we rationally expect  
other Form, or Position of them ( we al-  
ys understand the *Species*, not the several  
*Individuals* ) even altho' the World should  
tinue to the Ages of Eternity ; except the  
mighty GOD work a change upon them, by  
Irresistible Power, as we are assuredly per-  
ded, from his Holy Word, He will do at the  
of *Judgement*, which, if you will acknow-  
re, then we shall have our intent fully satis-

So passing this, we shall next proceed to  
Third Way, how Reason might imagine the  
Man to have had an Original, which is  
n some pre-existent Being, both more wise  
powerfull then the Man himself ; and who  
make him according to his own Pleasure.  
w this is all we are seeking : For this is  
*Blessed G O D*.

ut then *Secondly*, If it shall be said, that the  
inal of the first Man was against all rational  
ciples. Hereunto we shall not trouble our  
es so much, as to give any Answer, because  
it is freely, and without any Ground or Pre-  
e of Reason, affirmed ; may be as freely, and  
a very good Reason deny'd : For as this  
osition is confessedly unreasonable : So, if  
all be sustained, then the most *Groundless*,  
*Foolish Absurdity*, *Palpable*, and *Grosse*  
*Contradiction*, shall be of equal *Weight* and  
e, with the strongest and most rational Ar-  
gumen

56. *Flowing from the Original of all Things* T  
gument, which can be produced, by the *one*  
of the Sons of Men; But this being directly *lity,*  
trary to the reasonable Nature of Man, *delo,* he  
not a reasonable Answer, to be made here *erve h*  
And therefore, *Lastly,* If it shall be affirming co  
that the Original of the *First-man* ( altho' Rea  
it self most reasonable) was far elevated aident  
and highly exceeded the Reason of alling O  
*kind.* But this I affirm to be altogether, *that*  
*Impossible and Unreasonable,* unless we there  
acknowledge some Pre-existent *Being,* hen m  
more *Wise and Powerful,* then the Reay follo  
*Man,* as is already said ( and which is the *thy thir*  
and only Thing we aim at Present to pry of m  
For otherwayes, supposeing nothing, *ny of*  
more *Powerful or Wise,* then my reason dat  
*Nature;* I am fully assur'd that there is, *that*  
nor could be, nothing which could exceed, *th*  
Capacity of my *Reason.* But here perhaps *ther*  
or any other *Atheist,* may insult bold the *I*  
having found me napping ) by reppling at inst  
*Behold the confident Brags of a blind Igh in l*  
*Worm!* Who altho' he knows, neither the *that*  
of, nor the Reason why, the small Grass shoul  
his Feet, and whereon he treads, should *try,* na  
Green Colour, and why it might not as *ndoubt*  
of any other Colour whatsoever, as *ving*  
Scarlet, Purple, or any other such like *exceed*  
Why the one Flower is, Blew, The other *ly an*  
The 3d, Violet, And the 4th Yellow: *ne*

he *one of them have their several Vertues and*  
*Excellencies*, and what these may be: Of all which  
 he be as ignorant, as *Ignorance* it self: Yet  
 heerve how proudly and vainly he boasts, as if  
 nothing could exceed the Limits of his omni-  
 alth Reason, which here in plain Terms he  
 ed aidently professes. Now unto this your in-  
 alling Objection, I shall only thus soberly an-  
 ether, that supposing ( as is diverse times affor-  
 s we there were nothing more wise, or power-  
 eing, hen my Reason; hence it would most cer-  
 Reay follow, that there neither were, nor could  
 s they thing whatsoever, exceeding the Ca-  
 to pry of my Reason: As for Instance; let us take  
 ng, any of these beautiful *Flowers*, wherewith  
 reason daringly boast me, and I say again and  
 ere is, that supposing nothing more powerful  
 excess, then my Reason; in such a Case assur-  
 erhap either my Reason should unerringly know  
 bold the Reason, Colour, Quality, and Vertue  
 lying at instanc'd Flower; Or otherways ( and  
 nd Igh in brief is the only true, and solid An-  
 er the that can be given to this Objection ) the  
 Grass should have neither Colour, Vertue, nor  
 ould it, nay, nor any kind of Being imaginable.  
 not as indoubtedly, seing there are so many, yea,  
 as wing the Existence of, but any one, which  
 b like exceed the Verge of my Reason; this most  
 e otherly and assuredly perswades me, that there  
 low: it necessarily must be, some more wise



58. *Flowing from the Original of all Things*  
& powerful Being then my Reason, which the  
given such a Being, and such *Wise, Power*  
and *secret Qualifications*, and *Vertues* unt  
thing ( the Flower we were speaking of and  
Example ) as so highly exceeds, not my  
only, but moreover, the Reason of all Man  
besides. Now what is above said, shall  
as our first external Evidence (for clearly  
ing and manifesting the Being, or Existence  
GOD, and of all his *Glorious and Adorable*  
*cellencys, and Perfections* ) drawn, as from the  
*Almighty Power*, shining gloriously in the  
ginal of all Things: So likewise, in his  
ably *Baffling* that long uncontraverted  
*ple*, or *Maxim* of Philosophy, *Ex nihilo*  
*fit* [ of nothing nothing is made ] by his  
erful Work of *Creation*: So if your P  
will allow me, I will mention only for  
*Instances* of an *internal Evidence*, drawn  
the *Scriptures*, as a firm *Corroboration*  
presently mentioned external One: And  
may both help to strengthen the Faith of  
*Christians*, & likewise tend to your real  
fit and Advantage, who are *Atheists*,  
will resolve to carry as is mentioned in the  
*A. If you be resolved to mention any Things*  
*this kind*, I pray you be short, & in few  
As short as you can wish; I shall only cite  
Places of *Scriptures*, and refer them to you,  
own reading, when you are at *Leisure*; over

which the whole first Chapter, particularly ver:  
 , *Post* 7. *Gen*: 2. 7. 8. 9. 21. 22. And for the  
 es unt Invention of some of the most remarkable  
 king and Sciences see *Gen*: 3. 21. *Gen*: 4.  
 my 21. 22. Now these two, viz. The exter-  
 all Ma and internal Evidences conjoin'd; no ratio-  
 shall can deny to be exactly the very next  
 clearly unto a Demonstration, for clearly mani-  
 Existg the *divine Existence*, by his *almighty Pow-*  
 dorab his being all [as is mentioned in the *Postu-*  
 as fro that the matter it self can bear, & which  
 y in the yeild abundant *Satisfaction* in any o-  
 n his *natural Affair*, tho' of the greatest Conse-  
 erted ce; And lastly, the Motives for the *Be-*  
 nibi of this, do far, far, yea in extraordinary  
 by his es, overpoise all that can be said against it.

our P  
 ly for  
 e, draw  
 ration  
 : And  
 Faith  
 ur real  
 theists,  
 ed in the  
 any T  
 n few  
 only ci  
 them  
 easare;  
 THE SECOND EVIDENCE.

WELL, passing this, have you any  
 more Evidences to produce for the  
 of your Cause. B. Yes indeed, I have di-  
 others besides, both external, and internal  
 A. Let me hear some more of your exter-  
 B. You shall get satisfaction here to your  
 So then my next, and *Second External*  
*Wence*, which I shall produce for the End  
 said, shall be raised [and which perhaps  
 you, and several others, at the first inconfi-  
 overly View, or hearing, will esteem both

strange and absurd } from the very ground see  
 this our Debate, that is to say from the po<sup>ss</sup> the C  
 lity of the Being, or Existence of God ; Or; un  
 speak in Strict Terms } from the possibiReason  
 such an absolutely, and in every respect I shall  
 perfect Being : And by which *Argument* every  
 real *Existence* will appear, shining most  
 riously again, in wonderfully, and in a still say  
 ar and unparalleled manner, baffling and you  
 constantly and Universal received, and doofing  
 ed : And by all Men, [ and I judge most just L  
 esteemed, uncontraverted Principle , or courfir  
 im in *Phylosophy*, *Viz. a posse ad esse weak*  
*valet sequela.* That is to say, From the, I sha  
 sibility of a Thing, to infer the real Exist ch  
 thereof, no rational consequence will al first  
 And which indeed both now is, and never t  
 preceeding Times, has still proven eiction.  
 true, and never did fail, or proved false; ed for  
 nor [ according to the highest reach ng abf  
 Judgement ] possibly can fail, or prove : Er  
 in any Case whatsoever ; excepting thre the  
 one, *Rare, singular, and unparralleled* case I for  
 arly : And here indeed it is in a singular tha  
 extraordinary manner most notably atably  
 markably baffled. A. *I am perswaded, ice the*  
*a most uncontraverted Principle ; nor can you n*  
*lieve that you, nay nor any other Man can tes o*  
*bly make appear, that ever it proved false* three;  
*ever can do so in the least.* B. You shall both the most



*From the possibility of a most perfect Being. 61.*  
ground see the same, if you will, evidently, proven  
the Conviction of all Gain-sayers whatsom-  
; Or; unless they will resist the brightest Beams  
Reason. The *Argument* I shall raise for this  
shall be as follows, A Being absolutely and  
in every Respect perfect is possible: *Ergo*, such  
most undoubtedly exists. I know not what you  
will say to the *Antecedent*, but I persuade my  
self you will deny the Consequence, as directly  
and dooing that firm, indefectible, and uncontra-  
dicted *Logical Principle*, we were presently  
discussing about: However for evidencing  
the weakness of that principle in this rare case  
in this, I shall prove the consequent; but least you  
should challenge my slighting the *Antecedent* I  
will at first prove it in brief thus, all things what-  
soever that can be conceived without a Con-  
tradiction, are possible (this being all that's re-  
quisite for rendering any thing possible: ) But a  
Being absolutely and in every Respect perfect is  
possible: *Ergo*. So this being cleared, let us next  
prove the consequent, which I know you chief-  
ly case for: Now here I am oblig'd to make it  
singular that the possibility of such a Being, un-  
doubtedly proves the real and undoubted Ex-  
istence thereof: But before we proceed to do  
this you must be acquainted with the several  
degrees of the possibility of a Thing, which  
are three; the first and lowest, the *Second* and  
middlemost, and the *Third*, which is the high-  
est

62. *The second Evidence, &c.*

est Degree of possibility. [ To one or other of which every thing possible may be reduced. ]  
 The *first* and *lowest* Degree is, when the thing is purely possible, that is to say, has meerly possibility, but no Kind of actual Being; but is in fact actually nothing: As for Example when we say it is possible the Morrow may prove a fair Day. The *Second* and *Midlemost* Degree, has not only a possible, but furthermore also, an actual Being; but such as is not known, nor possible to be believ'd by the Person concerned: As for Example, When *James* knows certainly that *St. Peter* is dead, whereof *John* is ignorant; and in such a Case may truly, and without possibility of Falshood or deceit say to *John*, It is possible that *Peter* is dead, and will be bury'd To Me, who know. Now this Death of *Peter*, is possible to be known only in the *Second* Degree of possibility; which is tho' really certain in it self, yet is unknown to *John*; whereas to *James* it is possible to be known in the *Third* and *Highest* Degree ( which includes in its Nature, not only an actual Being; but also a Being also as is really known to the Person concerned ) but in the lowest Degree, it cannot be affirmed to be possible to any Man; now it is not actually nothing, which the *first* and *lowest* Degree includes in its nature; whereas the Burial, is possible to all Men, in that it is possible in the lowest Degree only; as having only a mere possibility, but no actual Being, during the Year

*On the possibility of a most perfect Being. 63.*  
to apply this to the purpose in hand: a Be-  
absolutely, And in every Respect per-  
is possible to every true *Believer*, in the 3<sup>d</sup>,  
highest Degree; but to you, who are *Atheists*,  
to all other Men too) in the 2<sup>d</sup> and middle-  
Degree, whereas, in the first, and low-  
Degree, such a perfect *Being*, is possible  
no Man; But altogether *Simply Impossible*  
at Degree. However, That you may have  
dealing ( since you seem to acknowledge:  
As for least you have heard it clearly eviden-  
ly that such a *Being* is possible, and since also,  
ant; are acquaint with the 3 several Degrees of  
ithout *bility* ) you shall have full *Freedom* grant-  
It is you, to choose any of these *Degrees*, you  
to Me, wherein you may think fitt to place this  
ble to *Being*, and wherein we may perceive,  
ility; he is really possible; and from my An-  
unkn to your Proposal, ( be your Proposal  
ffible it will ) I shall undoubtedly prove his  
h incl *Existence*.  
ng; but Well, my Proposal is, If such a *Being* be  
o the least at all, he surely belongs to the 1<sup>st</sup> Degree.  
gree, that such a *Being* is possible, you should  
Man; now have put it in Question, since you  
first and evidently seen the same, placed beyond  
wherever already; And next, The Degree  
n that have chosen, to place him in, is altogether  
ly a *possible*, as you have likewise heard. A. What  
ing the heard for the proof of this, is all well al-  
ledged



64. *The Second Evidence, &c.*

*ledged, but ill proven. B.* This is easily proved. *R.* It follows, you seem at the least to grant it possible for a Being to be possible; but actually to be no part of it. Now this, as I said already, is utterly impossible: For such a Being as is actually none it is impossible if ever it be possible that it attain any actual being, it must either attain the same, by its *proper Power*; or it must be obliged to some *foreign Power*, for its actual Existence. *B.* *first*, By its own *Power*, it cannot attain the *proper Degree of Existence*; since being actually respect to something, it must be confessed to have none at all, nor *Wisdom*, nor *Goodness*, nay, nor *Perfection* whatsoever. Next, If it be said to attain to its actual Being or Existence by a foreign Power, this clearly destroys the Being altogether cuts off the very Nature of that: and excellent Being; and instead of a Being would be a Being, & in every Respect perfect, and even more perfect than the Being in no respect whatsoever perfect, and being neither Power, nor Wisdom, nor Goodness, nay nor no perfection whatsoever, possibly be named. *A.* *Altho' it actually have these at present, yet it may enjoy all these, even an actual Existence is once granted it, and conferred thereupon.* *B.* But actual Existence it self, is such a singular Perfection, indispensably necessary a Qualification of a Being; as that without the same, nothing whatsoever possibly can be absolutely

proy Respect perfect: For certainly such a  
ant ig could in no case be perfect in that singular  
be no particular *Respect* we are presently men-  
rly ing; that is to say, in Respect of actual Ex-  
ty note it self; especially during such Time, as  
actual no Kind of *Actual Existence*. A. Al-  
by it present it has no actual Existence; yet  
from possible it may have actual existence after-  
ce. I. B. I Answer first, Then the only  
in the Proposition is, a Being absolutely and in  
ctually respect Perfect, may be possible after-  
e not: But in such a Case, this Proposition  
ay, nowing, a Being absolutely and in every  
If ect perfect, is now presently Possible, is ut-  
or Ex false; now this Latter is the only propo-  
estroy in contraverry between you and me at  
e of tent: But *adly*, suppose I should grant all  
a Be would be at here, yet I am perswaded,  
t, rend even Modesty it self will not permit you  
rfecta arm, that such a Chimerical Being should  
or God ssibly could, be perfectly necessar, immu-  
r, pos immense, independent: And so all these  
have ctions at the least, it behooved to be destit-  
l the of, even after an actual Existence were  
ed the rred thereupon: So you may see your  
actual appears very brightly, in granting the  
ection, ility of such an every way perfect Being;  
ation e you deny the actual existence thereof; &  
ne, no that, nothing can possibly strengthen your  
olutly e here, unless you disprove the Possibility  
of

66. *The second Evidence,*

of such a Being : Which I am assured *you* the  
 non else whatsomever can do. save such very  
 not only deny; but furthermore also ev of wh  
 disprove, and that by uncontraverted, sity of  
 Arguments, the Being or existence of Being  
 Now this being sufficient for the 2d npara  
 nal Evidence, I shall speak no more the nd in  
*I have heard now your 2d kind of Natow, I*  
*external Evidences, as you call them: y bef*  
*if you Please, shew me next what inter ) to n*  
*revealed ones ( as ye Term them ) you coper l*  
*duce of this Kind, for further Proof my 2*  
*pretended Deity. B. This head of Brand u*  
 ( being meerly Philosophical ) is now istely, &  
 ble of being subjected unto, comothe  
 strengthened, or corroborat by any kind, lled a  
 gree of Revelation whatsomever; unleerly  
 by clear and plain positive Assertions; ese T  
 ed in, and extracted from, the Holy Sen, may  
 for proving this great Truth; whereof, aordin  
 fire any, you may have abundance, such agem  
 following, and the like, *Exo. 20 2. Levss to*  
*Deut. 5. 6. Ps. 81. 10. Isaiah 40. 22, 41 and*  
*11, 44, 6, 45, 5.* Beside many more antly  
 kind if they were necessar. A. Have Perse  
*more of your Evidences to Produce? : Yea*  
 have diverse others more; but ye it n  
 ever before I produce my thir Mea  
 ral Evidence formerly resolved up can v  
 mind here to mention two; whi this  
 Proof



and from the possibility of a most perfect Being 67.  
Such very lately come into my Thought; the  
of which, drawn from the utter impos-  
sibility of an Eternal Creature; or of any eter-  
nal Being whatsoever, excepting only such  
a 2<sup>d</sup> unparalleled and singular one, as is absolut-  
ely and in every respect perfect, as God alone  
Now, I judge it not amiss (as I have said al-  
ready before I produce my 2<sup>d</sup> general Evid-  
ence) to mention the same; (especially, in such  
a proper Place as this is, immediatly follow-  
ing my 2<sup>d</sup> general Evidence, drawn from the  
of Eternal and undenyable Possibility of such an ab-  
solutely, & in every respect perfect Being,) ev-  
en tho the same cannot be gotten conveniently  
kindled at present: and that for the Reason  
formerly mentioned, pag: 48: Next the other  
of these Two Evidences, so lately now thought  
of, may be very pertinently raised from the  
of an ordinary, yea, I may say wonderfull En-  
dowment, attending *Liberality*, or *Bounti-*  
*fulness*. Let us to the Poor, and Indigent; and which  
of 22, 41 and bountiful Persons, are certainly, and  
constantly trusted with, and to every one of  
these Persons, I presume here to make an Ap-  
plication? Yea, Reason may convince us, That  
if it be not so, they would not throw away  
these Means, more then other Men do. But nei-  
ther can we do any more here again, but men-  
tion this likewise, having no other convince-  
ment hereof, but Scripture and Experi-

ence: And as for the first of these, viz. Comm  
 internal Proof, drawn from the Script Pictur  
 a great Number of such beautiful Flar ch  
 might be gathered from thence such as in pr: T  
 15. psal: 42. pro: 11: pro: 19. pro: 28. tolerab  
 9 &c. Yet while you continue Atheindship  
 inclined; I know the Efficacy such wi Hand  
 upon you, will be but very small. And es like  
 to the next kind, viz. Proofs from Expeire th  
 I greatly doubt, if you, or any other tantab  
 Man, whose heart is chiefly set upon this merm  
 do frequently put your selves to the Try, wh  
 such costly Experiences; and consequentild bu  
 surely impossible for you, or any other, to Ham  
 perimentaly Convinced of this notable onma  
 without due Tryal: For *whosoever he Pl*  
*the World, the love of the Father is not ws, 1*  
 1. *John* 2. 15. Yea, how can any Man T  
 tend what he please ] who Loves not hays b  
 ther [ the Poor and Indigent I mean; Inge  
 Compassionat and Assisting Love ] whu, b  
 sees dayly; I say, how can such a 'Man Tra  
 GOD whom he never saw ? 1. *John* dize,  
 Surely such will certainly very seldomy Pro  
 such a costly Experiment. And really, coave  
 World be as constant & unchangeable as th  
 unto them, as GOD, not only both can, at I'll  
 be; But furthermore also constantly and to the  
 ably Manifests Himself unto such of his receive  
 ren, as not only follow his Example, and the

From the possibility of a most perfect Being  
v12: Command; But also have his lively Image  
ipt: Picture stamped upon them in this par-  
Flar chiefly, of Love and Kindness to the In-  
as in: Then certainly I could not deny them to  
28: tolerably Prudent in keeping such intimat-  
the friendship with the World: But upon the o-  
h wi Hand, when not only I; but even them-  
and is likewise know this to be impossible, I  
Expense there needs no more to make their un-  
her lantable folly shine brightly to all men: Yea,  
a thisermore Finally, for the Encouragement  
ne Try, who intends to make a Tryal here: I  
quentild but wish such duely to notice what Do-  
ner, to Hammond says, upon this Head, in his Ser-  
able onmatthew 11.30. Where after he had held  
ever he Pleasures of Liberality, he adds, what  
s not ws, shewing the profitableness thereof.  
Man This so Delightful a Peice of Duty,  
not hays he) so Perfect Voluptuousness, to a-  
mean; Ingenuous Man, is with all, let me tell  
e } wth, be it never so incredible, the gainful-  
a' Man Trade, the thrivingest Way of Merch-  
John dize, for the Wealth of this World, that  
seldom Projector can direct you to. Give me  
ally, coave for once, to interpose in Secular A-  
eablears thus far, as to assure you of that,  
can, at I'll paund my, whatsoever is mine,  
y and the Truth of it; (and for which I  
of hisceive, I have so many plain Promises  
ple, and the Scripture, that it were Infidelity  
in



70. *The third Evidence, &c.*

" in me, I'm sure, to doubt of it ) the 19  
 " Exercise of this Duty of *Almsgiving* and B  
 " never the impoverishing of any Fam<sup>d</sup> of  
 " constantly the enriching: Let it be nates  
 " and I will set up the *Ensurers Office* our E  
 " That whatever goes out, on that Wy's t  
 " shall never miss to come home with observe  
 " There is no Man that parteth withing Mo  
 " Thing for CHRIST's Sake ( *sal* and  
 " but he shall have 100 Fold morey's, d  
 " Life. Add but the *chresimon*, to the al M  
 " *This of Gain, to that of Deligh* Time  
 " *Policy*, to the even Sensual Rav<sup>l</sup> Infor  
 " of it, and you will resolv<sup>its</sup>:  
 " CHRIST is a good Master: Th<sup>derful</sup>  
 " had been called to *Counsel*, at that gre<sup>ly wh</sup>  
 " *liament*, had had your *Negative* e out  
 " Power of making Laws for Mank<sup>only S</sup>  
 " would not have chosen a smother, <sup>turne</sup>  
 " agreeable Yoke for your selves, than<sup>ly the</sup>  
 " CHRIST has chosen for you. Th<sup>in Inf</sup>

THE THIRD EVIDENCE

A. **L**ET me bear your third natur<sup>altoge</sup>  
**L**eternal Evidence, as you<sup>et are</sup>  
 against Atheism, and for<sup>an ad</sup>

a DEITY. B. This appears bright<sup>armo</sup>  
 glorious & notable Harmony, which is <sup>dayly</sup>  
 ly observable in the ordinary works of <sup>ties o</sup>  
 ence, among the various *Beings* both <sup>send</sup>  
 and *Terrestriall*, obvious to our Sense

From the ordinary Works of Providence. 71.

*Psalmist* Elegantly speaks in the first 6<sup>th</sup> verses  
the 19 *Psalm*. All remarkably tending un-  
and Ending in the Glory of GOD, and real  
d of Man ; as the same *Psalmist* plainly  
nates *Psalm* 8<sup>th</sup>. For let us first, but lift  
our Eyes towards those great and glorious  
y's the *Sun*, *Moon* and *Stars*, and narrow-  
serve their Exactly Regular, and never  
g Motions ; How each one of these Life-  
( *fall* and consequently reasonless ) tho glorious  
orey's, do keep as exact a Measure, in their  
ral Motions ( and that with Relation both  
Time and Distance of Place, as if Animat  
Informed with most Wise and Powerful  
its : Whence should we conceive doth this  
derful Wisdom and Power proceed ?  
ly when we shall have extended our Spirits  
e outmost: as it were upon *Tenter-Hooks* ;  
only Solid and Satisfactory Answer that can  
turned to this Question : Shall be that as-  
ly there is, and necessarily must be, some  
in Infinitely Wise and Powerful *Being*, by  
m those High, Great and Excellent *Bodies*  
altogether destitute both of Life and Rea-  
et are made constantly to keep and observe  
an admirably exact and Regular Motion  
harmony, in their respective *Orbs & Courses*  
daily behold : And also to consult the  
ities of all these inferiour *Beings*, & to pro-  
send down timeous & suteable Supplies  
hereunto

72. *The third Evidence, &c.*

hereunto. Next, Let us descend and consider the *Terrestrial Substances* which are both contiguous unto, and so more easily apprehensible by our Senses; And here also we shall find our selves altogether *non-plust*, (that is, not serving the regular Order and Harmony of the World ) if we will not acknowledge some most Wise over Ruling Power: In proof of this, let us begin with the *Sea*, what can we conceive ( below such a wise Governour ) to make her punctually observe such a periodical Powerful Motion in her dayly *Ebbing* and *Flowing*? And moreover what *Wisdom* or *Power* less then *Infinite* could provide a Rest for all that unmeasurable quantity of water that dayly flows thereunto? And there or what below such an *Infinite Power* and *Wisdom*, could restrain and stop the swelling of that mighty Body, in such a manner, notwithstanding all the great & numerous conditions which it dayly receives, yet it is and to no greater Height at present, then it was some Thousand of Years ago? As for the Answer that can be made hereunto, by considering the powerful Exhalations of the *Sun*, *Moon* and *Stars*, or any other such Cause: This clearly evidences an over Ruling Governour.

Yea, What *Wisdom*, and *Power*, less then *Infinite*, could support and bear up, such a



in the ordinary Works of Providence. 73.  
nd of Bags, full of Water, contained in the  
bolls, from momentarily falling down, and  
y hing this Earth, and only to drop, and dis-  
o we same, in such Forms, and Measures;  
7, (such proper, and seasonable Times, as  
mony most assuredly conduce for the benefit, and  
ckno tage of the *Terrestrial Beings* in gene-  
er: and of Man in particular. And not to  
what upon the minerals of the Earth (not-  
nour anding the great both Profit and Plea-  
a per they daily yield unto the Children of Men)  
Ebbin in the next Place, but cast our Eyes upon  
dom Vegetables thereof, (those indispenfibly  
a Rear Means, whereby the Lives both of Men  
ty of casts are preserved.) What can we i-  
there or conceive, below an *Infini Wisdom,*  
ver an, & *Goodneß*) capable to make the Earth,  
vellin rfectly dead, and consequently, as would  
nner, our weak Judgement, inevitably barren  
umero, to yeild and produce Fruit, liveing Fruit,  
yet it r and capable to preserve, and enlarge,  
, then then the Lives of the most excellent *Ter-*  
s for *Creatures*. Next from the *Vegitables*, let  
to, by eed to the *Animals*, where we cannot  
s of t but observe (if we be serious and confi-  
such in this *Scrutiny*) infinit both *Wisdom* and  
s an o in the *Generation, Production, Nourish-*  
*Growth, Usefulness* and amazing *Qua-*  
r, less remarkable in these. Now here if we  
up, let compare the *insipid Simplicity* of some  
K of

74. *The third Evidence, &c.*

of these, *Viz.* The *Bee*, The *Ant*,  
*Field Mouse*, &c. With the remarka-  
 gacity of some others of them, ( such  
*Dog*, *Horse*, or *Ox* ) on the one Hand,  
 pon the other Hand, but seriously o-  
 the singular and notable Care, and D-  
 of those most Simple and Insipid C-  
 presently mentioned ; in providing, and  
 ing up, in the Time of *Summer*, necessa-  
 vision against the *Winter Storms*: A-  
 remark attentively, the unaccomptab-  
 gligence, and Carelessness of those  
 most sagacious Creatures, and such a  
 very near, ( as Men might think ) to  
 lity it self; in flighting & neglecting all  
 of such a-foresight; and that to such a D-  
 that, if Men did not provide for them; f-  
 severe *Winter Storms* might very near  
 and cut off their whole *Species* out of the  
 No other *Account*, or *Reason* imaginab-  
 given of this; but that some *Adorable W*-  
 inclines men for their own Advantage  
 vide for the one, *viz.* Those so sagacious  
 that particular Purpose concerning their  
 tainance ) unaccomptably negligent, and  
 ce ned Creatures; whereas those other  
 ple, and *insipid Ones*, seing they can, or  
 as they can bring with them but little  
 Advantage to Mankind : He wonderfu-  
 up, by an instinct of Nature, to care f-

*in the ordinary Works of Providence, 75.*

Yea further here before we altogether these, the very Cells, wherein such Bees d up their Winter provision, are so singularly, and curiously wrought, that no mortal could possibly exceed them in Art. t now, passing this, it is full Time for us to Man into our Consideration; who is the most notable and excellent Piece of all the Creation; whose Generation, exact and Formation of the Members of his Body, ion and Infusion of the Soul, Conjunction of the Soul and Body in the Womb; are so many un- ble Evidences both of the Power, Wisdom, oodness, of the supreme and ever blessed our of Heaven and Earth, toward this rthless a Creature, and that before ever isible to any Mortal Being. For to be- th the Conception or Generation of Man; ble and evident is the Power and Wisdom pears therein; Especially seeing that there ork of Art but is known by the Artifi- low here, If this were known by any; needs be known, either by Father, or formative Vertue; but neither one nor of thir three, have any the least Know- hereof: For here first, The Father that knows not the making of him, the Mo- it conceives, knows it not, nor yet the e Vertue, whereby all is fashioned: For ng altogether irrational, knows nothing



hereof. Hence then, it necessarily follows, that there both is, and must necessarily be some Adorable *Power* and *Wisdom*, sups, and both to Father, Mother, and formative, firm true afforesaid, that both made, and know flexible same; And only made use of all these liquid elements afforesaid, as necessary Tools for perfecting his own Design. And as for any Phenomenon that may be made of Nature, &c. Yea, Son Intend this *Power* and *Wisdom* afforesaid, that which are herein, as that if the Vivification, quickening, and putting Life again into a dead Man, were extraordinary as this Action; This very Action after a Generation, or Production of Man, seems as if *Active*, and *Understanding* a Creature Life so base and contemptible Matter, and in the Sordid, Shameful, and Despicable a Mankind would assuredly seem to be the greater. And consequently requires a greater both *power* & *wisdom* to effect the same: For a dead Man having already all the Organs, and Members of the Body (due to be compared, both to receive Life, and perform the Actions proper to each Organ and member) seems destitute of nothing, but of the *Almighty Power*, to breathe, or infuse life thereinto; whereas, the contemptible matter afforesaid, not only seems to want, particularly is altogether destitute, both of Form and Figure, of any Member, or Organ, which

is convenient, or necessary for the Body. And  
mainly to form, and produce such heteroge-  
neous, and specifically different Substances, as  
rigid, firm, and inflexible Bones, tough, pliant,  
and flexible Sinewes, soft and tender Flesh, moist  
and liquid Blood; all enclosed within a firm and  
strong Skin, as a necessary covering to the rest; with  
many *perfect and shapely Members and Organs*,  
both *Interior* within the Body, and *Exterior*  
which are obvious to our Eyes, all endued with  
vital force, and that from a Substance so *homogen-  
ous* & *specifically* the same, as that contemptible  
Matter aforesaid, we were speaking of, requires  
nothing, unless an Almighty Power, then it doth to in-  
crease Life unto a Dead Man: And yet sup-  
plying these *Members, Organs*, and all the as-  
sembling of these *heterogeneous Substances*, perfectly  
ordered. What shall we say, concerning the  
proper Position of them? Does not an unac-  
countable Wisdom appear in placing each one  
in that particular part of the Body most  
convenient for it, For readily expediting all the  
perceptions of its Function? And as for the Soul,  
that below such a Wisdom, Power, and  
goodness as is formerly mentioned, could pos-  
sibly give a Being to such a Rational Substance;  
whereof the Brutes are altogether Destitute:  
particularly in so far as could engage them to  
of Form upon the Original of their Being. And  
Organically what below such an Almighty Creator  
could

78. *From the ordinary Works of Providence* could make that Delicat and Excellent the SOUL, willingly to be content to be by the nearest Contunction observed among the *Terrestrial Beings*, to such a duppish, heavy, and undesirable a Comfort Body; Through converse with which it is ly oppressed with Grief, Sorrow, Sin, or Pain of one kind or other, while it is in this World: And lastly, as to the Evidences if you desire any such, the Scripture is well furnished with them, Look *Psalms* 104. 130. Besides many more then I can

#### THE FOURTH EVIDENCE

A. *Let me hear your next external Evidence if you have any more.* B. My fourth External and General Evidence, to prove that it is, shall be raised from those extraordinary markable and signal Occurrences and Steps of Providence, wherewith both good and Men several times, and after diverse ways are, and have been trysted; corresponding exactly to their particular Lives and Characters as evidently manifests both admirable *Wisdom*, and *Goodness*, in *Preventing, strengthening, encouraging & rewarding holy and pious Persons*, in their upright and heavenly Walk; and also holy and spotless *Purity*, *Justice*, in *punishing, confounding and punishing* leud and ungodly Wretches, in their vicious and profligate Courses, so remarkably, and



one of an ordinary Capacity may easily  
 ceive their Sin clearly written in their Pu-  
 nishment. The Examples of each Kind there-  
 are innumerable both in sacred and pro-  
 ne Histories. Such as *Pharaoh* his Dreams,  
 arkably subservient unto the Relief, and  
 rancement of *Joseph* in *Ægypt*, and, con-  
 niently thereunto, unto the Mantainance and  
 servation of GOD's Church and Servants in  
 Time of a dreadful Famine. The dividing  
*Red Sea*, for the *Safety* and *Passage* of  
 's People, and the *Ruin* and *Confusion* of  
 implacable and mercyleß Enemy's. That  
 ble *Solstitium* in the Dayes of *Joshua*, yeil-  
 Fair Oppottunity unto the *Children* of *Is-*  
 of being avenged upon their Enemy's.  
 e wonderful Preservation of *Shadrach*, *Me-*  
 and *Abednego* in the midst of the *Fier*y  
 ace upon their couragious Denyal to wor-  
 NEBUCHADNEZARS Image. And  
 her notable and amazeing *Methods* where-  
 OD has brought about the Preservation  
 nocents; and also all the remarkable wayes  
 eby *Atheism*, *Blasphemy*, *Cursing*, *Per-*  
*Break of Sabbath*, *Murder*, *Theft*, *A-*  
 y, or any other execrable Crime or Vil-  
 as been seen to be miraculously detected,  
 iost righteously punished: And whereby  
 and pl persons have been against their very pur-  
 their desires, confessedly stopped and impeded  
 from

80. *From the extraordinary Works of Providence*  
from being present at such and such plagues  
such and such Times, and from acting such and  
such Things; as wherein or whereby, You  
would either have been ruined, or at  
least, notably damnified and prejudged: And  
other such like singularly observable Acts of  
befalling any Person whatsoever, come  
pertinently to be considered here: as for example  
(only to instance some few, in place of  
an innumerable *Multitude* of such, as many  
produced) did not Gods singular Providence  
most remarkably appear in King *Ethelstan*, in the  
Cup-bearer, whose own Mouth [altogether  
ignorantly and unwillingly no doubt] was  
only guided and directed by the most  
ever erring just Ruler of all Things, upon  
his own most justly deserved Death & Ruine,  
having formerly by his false & wicked  
actions, created so great a Suspicion in the  
of his Master *Ethelstan* against his own  
other *Edwin*, as made him command him  
exposed to the Mercy of the merciless  
small Vessel, without *Tackle* or *Oars*,  
the young Prince, overcome with Grief  
himself headlong into the Sea. After  
on a *Festival* Day, as the said Cup-bearer  
was serving; on of his Feet happened  
but he recovered himself with the  
whereupon (altho both inconsiderate  
unhappily in Respect of himself, yet he

plag most wisely, equitably and also amaz-  
 ingly guided herein by GOD ) he pleasantly  
 reply, You see how one Brother helpeth ano-  
 ther : Then the King, inspired questionless  
 said : *Heaven*, with Grief called to mind the  
 Death of his innocent Brother, which most un-  
 comely at the Cup-bearer's instigation he had  
 as secretly hastened: And therefore forthwith  
 in commanded Execution to be done upon the  
 as mearer afforsaid the malicious *Procurer* there  
 And likewise was not that Dream [ regi-  
 in the latter End of the Life of King James  
*England*, in *Medulla Historiæ Angli-*  
 ) most remarkable, whereby the Murther  
 of *Walters* ( who had been murdered by  
 his own Wife, ) was discovered, and accord-  
 punished: One of the said *Walters* Neigh-  
 dreamed, That *Walter* was strangled and  
 in such a certain Dunghill, which was  
 true upon search, and the Wife was brunt  
 Fact. Moreover, Who can so much  
 sink upon, and not be ravished with Ad-  
 on, as that wonderful *Providence*, relat-  
 the Author of remarkable Deliverances,  
 9, To have befallen a certain religious  
 woman and her 3 Children, whereof  
 2 at her Breast: Who ( in the late hor-  
 bloody Rebellion in *Ireland* ) not be-  
 to endure to see her Children dy in  
 he, perswaded the two Eldest, being  
 L both



82. *From the extraordinary works of pro*  
both young Boyes, and likewise so fa  
with Hunger, that they had no Strength,  
ing lived ten Days formerly, without  
sible Supply, but Ice and Snow, and  
they could gnaw of the Hide of a kill  
ast, which the Mother had cast over  
whilst lying upon Snow, whereof each  
them roasted some Bitts upon a Coal  
thrown over to them, by some more t  
dinary compassionat Passenger, going  
in a Boat, and which they maintained  
Fuell, they by a good Providence th  
beside them: And this was all they  
Bread, and only Water for Drink, du  
Space afforesaid. The Mother I say,  
perswaded these two Children to go o  
Sight, under Pretence of seeking some  
the real Reason being that she might  
them dy, as said is; the poor Children  
gone far, before they saw two or th  
Dogs eating a Man, that had been kille  
Children were afraid of the Dogs, w  
ed not to have feared anything, sav  
live in such a Condition; but (let us h  
an amazing, and grateful Reverence  
and adore GOD's most wonderfully re  
special Providence, and Mercy kn  
wards these, now helpless and forlor  
ches) one of the Dogs came running  
ed upon one of the Children, witho

the least Hurt, and would run a little be-  
 and then tarry till the Children came to  
 and so led them to a House, where Smoak  
 ared, which was an *Irish* Man's protect-  
 y the *English* in *Antrum*, where they were  
 eously received; and the Mother sent for,  
 were all thus miraculously preserved, thro'  
 great Mercy of GOD. Doctor *Tait* also  
 his Wife, in that Rebellion flying through  
 Woods, with a sucking Child, which was  
 ready to expire; The Mother going to  
 upon a Rock putts her Hand upon a Bot-  
 warm Milk, & by it he was preserved. And  
 remarkable was that Judgement reported by  
 [as quoted by *Thomas Beard* in his *The-*  
 to have befallen a certain covetous Wretch,  
 When he could not sell his Corn so dear  
 desired, said, *The Mice should eat it, ra-*  
*ther he would lessen one Fot of the Price*  
 of: Which Words were no sooner spok-  
 an amazing Vengeance took hold of them:  
 the Mice in the Country flocked to his  
 and Fields, so that they left him neither  
 ing, nor lying Corn, but devoured all. U-  
 the Occasion of which, so astonishing Judg-  
*Luther* ( mightily inveighing against  
 small Usury of Husbandmen ) told of 3  
 that in one Year hang'd themselves ( as  
 selves have heard of others, who have  
 such unhappy Ends ) because Grain came

84. From the extraordinary works of providence  
to a lower Price then they looked for  
meranus also (Noted, by the formentions,  
thor) relates of another rich Farmer, whose  
his Barns were full of Corn, and his  
untouched, was so Covetous notwithstanding  
that in Hope of some Dearth and Deart of  
Corn, he would not diminish one Hea  
boarded up dayly more and more, and  
for a scarcity upon the Earth, to the  
might enrich his Coffers by other Mens, St  
sities; this Cruel Churle rejoiced so much, w  
Abundance, that every day he would sit, t  
his Barns, and feed his Eyes with his Sa  
ty: Now it fell out, as the LORD willed  
that having Supped and Drunk very late  
upon a Night as he went, according to his  
to view his Riches, with a Candle in his  
behold the Wind, or rather the Justice of  
overcame his Senses, so that he fell down  
denly in the Room, and by his fall in Cr  
Fire the Corn, being Dry and easy to burn  
ed in such sort that in a Moment all that  
he had Scraped together and preserved  
churily, and delighted in so unreasonable  
Consumed and brought to Ashes, and so  
himself escaped with his Life. There  
Written Author mentioneth another (see  
John Fincellius his second Book) in  
in the Year 1559. Who having gathered  
of Corn hoorded up, refused to succor



l forty of his Poor and half Famished Neigh-  
tions, for which Cause the LORD Punished  
er, with a strange and unusual Judgement;  
l his Corn which he so much Cherished, as-  
it's Life, and became Feathered Fouls, Fly-  
Dear out of his Barns, left empty of all Provifi-  
e He a most wonderful & miraculous manner.  
, and strange was that which these Authors  
tbe t to have happened in a Town of France,  
Mens, *Stanchansen*, to the Governour of the  
o much, who being requested by one of his  
ould as, to sell him some Corn for his Money,  
his S<sup>u</sup> there was none to be gotten elsewhere;  
ORD ered, *He could spare none by reason he had*  
ery lat *enough for his own Hogs*; which Hog-  
to his disposition the LORD requited in its own  
e in his for his Wife at the next Litter, brought  
ffice of fifteen Piggs at one Birth, to encrease the  
ell down of his Hogs. Equall to all the former,  
his fa in Cruelty as to the Person; and Miracle  
sy to bring the Judgement, was that which is  
all that ed by the same Author, to have happen-  
prefer a rich covetous Woman in *Marchi*,  
reasonab<sup>l</sup> extream Dearth of Victuals, denied  
, and sly to relieve a poor Man, whose Chil-  
. Th<sup>e</sup> were ready to starve with Famine, but  
mother (sell him but one Bussell of Corn, when  
ok ) in need but one Penny of her Price: For  
ring great Wretch making great Shift to bor-  
to succu<sup>t</sup> Penny, returned to her again, and  
desired

86. From the extraordinary works of pro  
desired her he might have the Corn :  
he payed her the Money, the Penny  
the Ground, by the Providence of GOD  
as she stretched out her Hand to reach  
raculouſly turned into a Serpent, and  
ſo faſt, that by no Means it could be  
from her Arm, untill it brought her  
ful and miſerable End. Such ano  
befell that ungratious Son, who ( his  
ther accidentally entering his Houſe,  
was at Meat ) cauſed a dainty Morſe  
convoy'd away, and courſer Victuals  
ed in its Room : For next, when the  
went to fetch it again, inſtead of the  
Sauce, he perceived Snakes and Serp  
the great Terror of his Conſcience  
which is more, one of theſe Serpents  
his Face, and catching hold by his  
there till his dying Day. That confe  
and remarkable Punishment, inflicted  
*Adonebezick*, a *Cannanitiſh* King, f  
knowledged Cruelty, in cutting off the  
and great Toes, from three Score and  
*Abasnerus* his Dream, ſo opportu  
Preſervation and Advancement of  
and the People of the *Jews* ; and the  
pointment of *Haman*, and the Reſt o  
nemys ; both theſe deſerves to be mar

That admirable Declaration of the  
*Bainam*, who, while burning at the

professed, That he felt no more Pain  
 if he had been in a Bed of Roses. That  
 GOD and notable Effusion, of holy Latimer  
 hart Blood, for the Cause of CHRIST,  
 midst of the Flames, so exactly answer-  
 ed usull Prayers, and wishes therefore.  
 wonderful well-timed Visit of Mr. Dod's  
 in all other Respects, very unseason-  
 able being so late in the Night, and also  
 saving so much as the least Pretence of  
 a therefore; save only that his own Spi-  
 ritually, prompted and urged him there-  
 by which he stopped another Gentle-  
 man hanging himself, as he immediat-  
 ly him know, by pulling the Halter out  
 Pocket, appointed by him to be the sat-  
 isfaction of his own Murther. And al-  
 ready praising Almighty GOD, who by  
 remarkable step of his wise and gracious  
 Providence, had thus mercifully prevented and  
 him therefrom. That remarkable Judg-  
 ment which befell Charles the King of Spain,  
 having spent his Strength in burning  
 was accidentally burnt in a Sheet steeped  
 in pitch, which his Physicians had sewed  
 on. And also Charles the 9th King of  
 France by whose Command, or Tolleration  
 that fearfull Massacre was perpetrated in  
 and some other Parts in France;  
 that in a very few Days, the blood of  
 30000,



88. *From the extraordinary works of providence* in the  
30000; or thereby, innocent Protestants by new  
most inhumanly shed: The Flood of the; But  
King, before he dyed, was visibly seen to  
forth from all the Joints of his Body. O dec  
in the p

King *Theoderick* imagined the Head of Foot  
set before him at Supper, to be the Head of  
*Symmachus*, whom he had most unjustly by shi  
Death; wherewith he was so affrighted, he's Ex  
he shortly after died. POPE *Alexander* deligies  
*Third* was poysoned with that same Cup, ) Ha  
most treacherously he had appointed to be charge  
en to another, and that meerly through the being  
accomptable Mistake of his Cupbearer. in a fo  
three perjur'd *Russians*, who falsely accused b mig  
*Narcissus*, Bishop of *Jerusalem* of unch and it;  
( by these following Imprecations, If I lie, and  
the *First*) I pray G O D, I may perish by dig  
If I speak ought but the Truth, ( Said the in the  
cond ) I pray GOD, I may be consumed by Ev  
filthy and cruel Disease. If I accuse And  
falsely, ( Said the *Third*, ) I pray G O D, et Y  
be deprived of my Sight, and become Bithers, n  
Did each of them remarkably end in their remar  
Prayers. Even as *Godwin Earle of Kent* and exa  
having privily slain *Alfred* Brother to whes.  
*Edward* the Confessor, fearing the King's at f  
kindled Displeasure ( arising from some fted  
mises he had of the Slaughter ) excusing Ga  
self by many Words, at last said, If I any ( ga  
may Guilty of *Alfred's* Death, I pray G

in the extraordinary works of providence. 89.  
never swallow down, a morsel of Bread  
But he swore falsely, as the Judgement of  
D declared, for he was immediatly choak-  
in the presence of the King, before he stir-  
Foot from the place. And also about the  
inning of Aprile 1661. A Woman in  
shire (related in the 2d Volume of  
Exmples, as the Author of wonderful  
of Mercy and Judgement, cites the  
Having couzened a boy of some Money,  
charged with it; but she stiffly denyed it:  
being further urged to confesse the Truth,  
in a fearful manner prayed GOD, That the  
might open and swallow her up quick, if  
it; and immediatly the Earth under her  
and she sank into it: And being after-  
digged for, they found her Nine Foot  
the Earth [O! tremendous and a-  
Evidence of Wisdom, Power, and Just-  
And that very Money was found in her  
D, Yea, and an innumerable Number  
Blunders, more then I can reckon up, have thus  
remarkably, and evidently made a tragi-  
Kent exactly according to their usual Prayers  
to the King. Moreover, strangely remarkable  
that favourable providence DAVID  
some distressed with, when engaged by Achish  
Gath, to descend to the Battel in his  
If I may (as his both servant and obliged fa-  
pray Gath against Israel; whereunto had he really  
M descended

90. *The fourth Evidence, &c.*

descended ; he had inevitably been reduced to such an unavoidable Extremity, as that it was then necessarily behoved to have fought against his Brethren, the Children of Israel ; then only Church and people of GOD could not choose, but have proven Grief, and Trouble, to such a tender and excellent Person : Beside the Harsh Sin, by strengthening the Wicked, against the Righteous) Or otherwise, traitourously to have deceived, and (in the peremptory of his greateatest Need ) failed, thereby disappointed his real Friend and Helper *Achish* ; in whose Dominion, and under whose Shelter, he had been formerly so kindly maintain'd, and favourably protected ; against the Power & Policy of his deadly Enemy, whom nothing less then his life could ever pacified, or appeased ; as former undenyed evidences, had made clearly appear. Now in this perplexing Strait, he was in at the (out of which, the Wit and Judgement, as we seem, either of Men, Angels, or both, could not possibly have extricated him) the all-wise Wisdom and Goodness of GOD, did most and perfectly free and rescue him ; by putting up doubtful and Distrustful thoughts, in the Princes of the *Philistines* against him : And by King *Achish* [as it were contrary to his Desire and Inclinations ] was moved to



*the extraordinary works of providence. 91*  
And further also, the undenyably gracious  
of Providence wherewith *Daniel, Jonah,*  
and many other such excellent Persons  
meet with, might very deservedly be  
ioned here.

*Tet however, Seing it several Times falls*  
*That there are, as your Scripture says, Di-*  
*righteous Persons, to whom it happeneth*  
*ding to the Lot of the Wicked, and many*  
*ed, to whom, on the other Hand, it hap-*  
*h according to the Lot of the Righteous:*  
*bat all Things thus falling out alike un-*  
*No Man can know either Love or Hat-*  
*all that is before him, to use the very*  
*of your own Bible. Hence therefore it*  
*bly follows, That to prove the Being of*  
*DEITY, from such rare, and singular Oc-*  
*ces, and Steps of Providence [ as they*  
*hem ) attending both righteous and wick-*  
*sons, exactly quadrating their respective*  
*is both a weak and impertinent Endea-*  
*clearly contradicting the Words of your*  
*For were it a firm Argument, worthy to*  
*dunto, by reasonable Persons, it would*  
*ly hold and prove good; The contrary*  
*is not only known, but freely acknow-*  
*by your selves, as the afforsaid Scripture*  
*manifests. B. I answer 1<sup>st</sup>, ( As to the*  
*ariety here alledged, between this our*  
*Argument, and the Words of the Prea-*

92. *The fourth Evidence, &c.*

cher) after this Manner The Preacher I humbly conceive, by Love and Hatred understands the Love of Election, and Hatred of Reprobation, which can be known by the Providence whatfomever, here occurs. Whereas this present Argument of our unwife meddling with this] only affirms, that the favourable Providences, he diversely vouchsafes to good and righteous Persons for their holy and upright Walkings; and to the Miserys, unhappy and undefirable Accidents, to tryts vicious and ungodly Livers with their base and Profligat Courses, remarkably to testify his gracious Owning and Countenanceing the one, and righteous Rejection and Disowning the other; Which no way contradicts the forecited Scriptures: But to ascribing Temporal Love and Hatred in the one, and Eternal in the other is chiefly understood as said is. And next as to the Pretendeforfaidness of this Argument, I say First, that the Argument run in these Terms, that many remarkable and signall Occurrences and the Providence (exactly quadrating, they joinive Lives both of Godly and Wicked Persons did constantly attend them; There is a very great ground for this present Objection. But our Argument neither was, nor could be, formed in such Terms; for the favourable Providence did constantly

erly and Righteous Persons, and doleful and  
Hateful Mischances were still awaiting the  
Humbled and Prophane: *First*, the frequency,  
or rather, unchangeable continuance, of  
occurrences constantly, one-way running Occurrences  
would altogether cover and obscure the clear  
bright remarkableness thereof; especially  
considering, *Secondly*, That were the event  
Persons conform to this Supposition, then long  
and ere this Time, there should have been few  
Accidents wicked, in the world: Seeing such ne-  
cessary changing Providences (equitably and un-  
remotely rewarding the Carriage and Miscar-  
riage of both righteous and unrighteous Per-  
sons respectively, even in this state of Mortality we  
to warrantably occupy) could not possibly be unknow-  
n: Else to any considerate Person whatsoever,  
it is undoubtedly, still observing constantly the  
only undoubted Event, following each individual Person  
as intended or said, would esteem himself hereby ob-  
liged, *First*, in Prudence altogether to forsake the  
many and foolish Ways of the wicked,  
which he still perceived to end in Sorrow: And  
secondly, to join himself, unto the desirable Society of  
wise and prudent Persons, whom always  
these gratifying Comforts did attend: But this  
is a supposition as, once being true, would  
be of no use imaginable for the Holyness  
and Longsuffering Patience of GOD  
towards Sinners, for the Precious Faith of pru-  
dent



94. *The fourth Evidence, &c*

dent Believers to manifest themselves ; therefore to be rejected as a *Chimerical* Fy distinctly contrary to that Prudent and order, GOD has been pleased to place at *Rational Beings*, in this Inferior Region of Mortality.

A. Well since it is your Custom, I am content to bear some revealed Evidences on this

B. Many such might be drawn from Scriptures, whereof we shall only Name a few, such as *Enoch, Abraham, Job, David &c*. On the one Hand : And *Ahitophel, Heli, Judas Herod &c*. On the other Hand. So then finally, it being thus evidently undenyably found that after a most Wise & Powerful manner, *Goodness* and *Mercy* in this world, ordinarily attends Holy & Righteous Persons, ( for albeit sometimes such may appear to our Senses to be well left destitute of all such encouraging Comforts ; Yet even here where our Senses fail, our Faith undoubtedly assures us, that the *Just, Righteous* and *Gracious* GOD, undoubtedly makes up these now denied Elements unto them, with the greatest Increase their Heart can desire, some way or other altogether unknown to *Mortals* ; ) And wise seeing *Wrath* and *Vengeance* usually accompanies *Prophane* and *Godless Wretches*, whereunto can we rationally ascribe these Con-

*the fifth Evidence from Judgements upon 95.*

and Notable Effects, so clearly and ordinarily distinguishing the one from the other; and herein such adorable depths of Goodness, Power, Wisdom, Justice and Holyness, does undenyably and eminently kyth and appear; surely unless we will lay over the weight thereof upon Blind Chance or Fortune ( which can no more rationally do, then build an *regnable Fortrefs* of most solid and firm *able*, upon the bare and moveable *Surface* of the Inconstant and deepest *Seas*, ) we shall necessarily be engaged to acknowledge some *Powerful, Wise, Good, and Righteous* *g*; Who thus Rewards or Punishes each exactly according to his Respective Character; either in imitating and Obeying, or slighting and contemning so Holy a Pattern, and so precious Commands; and such is our Blessing *GOD* only.

### THE FIFTH EVIDENCE.

*However, passing this; Shew me your next Evidence you have for strengthening your Cause. B. My Fifth Evidence* Confirmation hereof, shall be drawn from a Particular and special Branch, Springing out, of the immediately preceeding *Root* of extraordinary and remarkable *evidences* ) from the dreadful and terrifying *g*ues and Judgements, which,) as it were, springing from the thick Croud and numerous Multitude

96. *Atheists, Blasphemers, Cursers* Dr  
Multitude of all other Kinds of lewd and  
cious Sinners) have particularly selected, o  
singled and culled out, *Atheists, Blasp*  
and *Cursers*, as the very A.B.C. princip  
ments, and Ring-leaders of Wickedness  
whereunto the initiating letters of their N  
seem to carry some Analogy and Resemb  
To which likewise, The very 4<sup>th</sup> Letter  
der of the A.B.C. (D.) Pointing out  
ards, as their nearest Relations, in res  
Order, Sin, and Punishment, sometime  
dreadful Caveat has been added ) and  
ly, sadly and severely, have lighted and  
upon them; as if they had been the pr  
Mark and Butt, against which, the bitter  
sharpest Arrows of GOD's Wrath and V  
ance, ( poysoned with irreconcilable  
and Abhorrence ) ought especially to  
rected and levelled : And whereby,  
*Almighty Himself*, has been pleased to  
it plainly and evidently appear, That  
always looked upon, & esteemed such  
bly foolish, mad, and unhappy Wret  
these ; as his sworn, flated, most dan  
deadly, spiteful, and desperat Enemies  
has constantly handled, treated, and dea  
them accordingly. Now, albeit the  
ples of this Kind be so numerously m  
renders me altogether incapable to, rec  
the same. Yet I not only judge it both

*Drunkards, Blasphemers, Cursers, Drunkards, 97.*

necessary to adduce some few particular instances, as a *Specimen* of all the rest; But also how much the more clearly I perceive the glorious Power and Wisdom of GOD shined brightly in the following Examples; by so much the more I esteem my self obliged to get the number of such amazing and unparallelable proofs of an Over-ruling Deity and Head, who neither can, nor will, as here easily be perceived, endure to see himself boldly either denied or contemned, without manifest Tokens of his justly deserved Infection therefore. We shall therefore begin with *Pharaoh* King of *Ægypt*, whom altho we are certain, the Sacred and Spotless GOD, would have deservedly and justly rewarded for his Hainous and Enormous Wickedness and Sins of Pride, Falsehood, Unjustice, Oppression, Tyranny, and Cruelty; Whereof formerly he stood deeply in the Sight of GOD; In respect of his carriage ( or Mis-carriage rather ) towards the children of *Israel*: Yet, untill that dreadfull Sentence ( *Who is the LORD, that I should obey his Voice?* ) Proceeded out of his blasphemous Mouth: It is very observable, That GOD seemed always to look upon him, as a common and ordinary Enemy: Immediately thereafter ( as if he had been up and alarm'd, by such a bold and daring

N



98. *The fifth Evidence from Judgement*,  
dareing challenge, and, as if it had been  
ter of Defiance sent unto him, by so ba  
contemptible an Enemy ] in the ver  
words ( that ever we find Registrat  
he intimated so much, as that he accep  
the Challenge; and should thereafter he  
as his professed and declared Enemy, an  
towards him accordingly : And that  
a lofty Stile and stately Strain of *inimic*  
*quence*, as did noways become a Tim  
distrustful Equall, much less an Abje  
Cowardly Inferior ; But only a Cory,  
Couragious, and assured Superior and  
queror, who could, infallibly Proclam  
Promise the Victory before a Stroak  
Battel was Struck: Thus, *Now shall it with*  
( *saieth the LORD,* ) *what I will do unto*  
*ash?* Which so Majestick a Sentence,  
Remember, I ever Read exceeded ; ( if the  
Time equalled, all things, . consequ  
hereunto being considered ) within the  
volume : And exactly correspondent he  
He musters and brings forth, such Adv  
and Numerous Armyes, and terrible H  
avenging, Earth-astonishing, and Enem  
founding ordinances, of Plagues and Lusts  
ments as exceedingly well became him  
*Name is, The LORD of HOSTS :* Why de  
Levelled against, and whereby he might  
irresistably destroyed and confounded

*gemenists, Blasphemers, Cursers Drunkards. 99.*

been Kingdom, for his Cause: So that not only  
to be Children of Men; but the very Bruits, yea  
e ver Plants, Herbs and all other both Sensitive  
t he Vegetative Living Creatures, in their vari-  
accept kinds, and according to their several Na-  
er ho and Capacity's, did groan beneath, and  
ny, an went the dreadful Fury and Anger, of a  
hat try, Powerful, and highly enraged Enemy;  
inimic that by so many specifically different Rods  
imerd lagues, as the like was never heard of, as I  
Abjeive, inflicted upon any Nation, or in any  
a Cory, Sacred or Prophane whatsoever;  
or and to finish the sad *Catastrophy* by perfecting  
Proclaw glorious Victory, and the *Ægyptians*  
troak overable Ruin and Destruction ] he so in-  
ball in withheld all Grace and prudent Under-  
o unto ing from them; as, notwithstanding they  
ence, before their Eyes [ by a won-erful Mir-  
d; (i the *Red-Sea* divided in parts, that so  
onleq harmless and innocent People, whom  
n the had so cruelly vexed and oppressed, with  
ent he Slavery and Bondage, might once be per-  
ch Adv freed from their unhumane Cruelty,  
ble Hh [ had they not been madly prejudicat  
Enemy blinded with their desperat and unreason-  
and Lusts ] might have been a Caveat and for-  
e him ing, to have caused them timeously and  
: Why desist, from any further Pursuit: as e-  
mighting themselves admirably oblidge to the  
nded his Goodness and long suffering Patience

100. *The fifth Evidence from Judgement* of that blessed GOD, who had not cut off, in the very Act of their hellish Crime. But so far were they from any such Thoughts as these, as that [ as if Death and Destruction otherways should have advanced towards them with too slow a pace ] they made all dispatch possible, through the Assistance of Chariots and Horses, to meet the same in the midst of the Sea: Wherein [ after they were safely come to Land ] by a 2d miracle were altogether swallowed up and destroyed. And likewise, exactly such another Blasphemous Expression, was that pronounced, by UCHADREZAR King of Babylon 15. *And who is that GOD that shall drive you out of my Hands?* And the very next day, declared how he was wonderfully signally Metamorphosed into a Beast, by Pride and Blasphemy. But my next Example shall be that, whereof Kluverius, an Author worthy of Credit, ( who professeth that this Relation, not only by hear-say, but by Eye-witnesses which saw it ) gives this wonderful Accompt, that in the Month of 1632. *There lived, in the Borders of Poland, a Nobleman, by office a gatherer of tribute or Taxes by Name Albertus Perioscius, in manner was, when poor Men could not pay the Taxes, to distrain upon their Cattel, and to bring them to his own Home: Now it came*

ists, Blasphemers, Cursers, Drunkards 101.  
this Nobleman being from Home, lost all  
his gains in one night: for all his Cattel,  
those he had taken by Violence, and what  
he had bought with his Money, suddenly died:  
A wretched Man coming Home, was told by  
his Wife and servants what a fearful Judgement  
GOD was befallen him, whereat he began  
to rage and rave extreemly: And taking his  
bow, shot it up against Heaven, breaking forth  
these Blasphemous speeches, Let him that  
eat my Cattel, devour them; If thou wouldst  
let me eat them, eat them thy self: upon these  
words, by Kings against GOD, there fell some Drops  
of blood, and this wicked Man was turned into  
a black Dog, and howling, he ran unto the dead  
carcasses, and began to feed upon them; and for  
this I know [saith mine Author, who wrote  
this Story presently after] is yet feeding upon  
them. His Wife great with Child, being aston-  
ished, and terrified with the strangeness of Gods  
Judgements, shortly after Dyed. In the Year  
1677. A young Italian, esteemed a Man ve-  
ry brave and valiant in Arms, was to Fight  
with another young Man, who, because he was  
very chololy, and spoke very little, was called  
the *Bebe*; they went together with a great  
Company, to the place appointed, which was  
not far from the Port of St. GALL; whither being  
come, a Friend to the former went to him, and  
said, GOD give you the Victory; The proud  
young



102. *The fifth Evidence from Judgement* *is,*  
young Man adding Blasphemy to his *pride*  
and Temerity, answered, how shall he *inde*  
but give it me : they came to use their *use of F*  
and after many Blowes given and taken *tical a*  
by the one and the other ; *For* *be* *ne* *contin*  
become as the Minister, and instrument of *that*  
gave him a Thrust in the Mouth, with *ge his*  
Force, that having fastened his Tongue *pleas*  
the Poll of his Neck ( where the Sword *him*  
through about the length of a span ) he *he*  
him fall down Dead, the Sword remain *after h*  
his Mouth where it is notably observe *at App*  
the Tongue, which had so grievous *inhal*  
fended, did even in this World endure *every*  
remarkable Punishment, for so horrible *Epicu*  
A Gentleman in *Barkshire*, was an open *ing, c*  
temner of GOD and all Religion a prof *Table*  
*thief*, and a Scorne of GOD's Holy *Wor*  
Sacraments, who being intreated to be *Perfo*  
ness at the Baptizing of a Child, he *s, and*  
needs have him Named *Beelzebub*. *While*  
a notorious Whoormaster, and so add *City*  
swearing, that he could scarce speak *and one*  
an Oath : but at last GOD's Hand *found*  
out, for being a hunting, he was str *ion, an*  
GOD suddenly, so that falling backwa *refe*  
his Horse, he was taken down stark de *at*  
his Tongue hanging out of his Mouth, *and v*  
fearful manner. *A certain Rich Man* *wer*  
*terstadt in Germany abounding with all* *com*

men, *Blasphemers, Cursers, Drunkards* 103.

his worldly Happiness, he gave up his whole  
life in delighting therein, so as that he had no  
care of Heaven or Religion; yea, he was so A-  
tactical as to say, that if he might lead such a  
life continually upon Earth, he would not envy  
any that enjoyed Heaven, nor desire to ex-  
change his Condition with them; But soon af-  
terwards GOD, contrary to his Expectation,  
swore him off by Death; and so the Pleasures,  
which he had doated on, came to an End.  
After his Death, there was seen such Dia-  
vetical Apparitions in his house, that no Man  
would inhabit it, so that it became desolate,  
where every Day there appeared the Form of  
an Epicure, sitting with a great many Guests,  
opening, carousing, and making good Cheer;  
a profane Table being furnished seemingly, with  
all manner of Delicacy's, and attended on, by  
many Persons, together with Fiddlers, Trum-  
peters, and the like, so that whatever he delight-  
ed in while alive, was their daily to be seen.  
In the City of Astorga, a Mother in her rage,  
beat one of her own Son's with detestable  
curse, wishing the Devil's in Hell to  
take him, and that they would fetch him out  
of his presence, with many other horrible ex-  
pressions: This was about Ten A'clock at  
Night, and very Dark, the Boy at last for fear  
went into a little Court behind the  
house, from whence he was suddenly hoisted

up

104 *The fifth Evidence from Judgement*

up into the Air, by Men in appearance, grime Countenances of huge Stature, some and horrible, and were indeed evil of Hell, who carried him with such swiftness as he himself after Confessed, That it was possible for any Bird in the World to fly fast; and falling down among certain Mountains of Bushes & Briars, he was drawn through the thickest of them, and being all over rent and Rented, both in his Cloaths, Face and Limbs, he began to call upon GOD, and to beseech him for his Help and Assistance, upon which these cruel Fiends were forced to bring him back again through the Air, and put him through a little Window, into a Chamber in his Fathers House, where after much pain and grief for him, he was found in this Condition, and almost Distracted with Pain. And thus though they had not Power to deprive him of his Life, as they have done others, yet GOD suffered them to afflict his Parents in the Son, to warn all to flee from such horrid Wickedness.

In the Town of *Messia*, in the Year 1691, September 11, A passionate Father observed his Son to be slack in his Business, wished he might never stir from the Place; Which he had no sooner spoken, but his Son started up indeed; nor could by any Means possibly be removed, no not so much as to sit, or be

ests, Blasphemers, Cursers, Drunkards. 105.

ill by the Prayers of good Christians  
ains were mitigated, though not remitt-

Three Years he continued standing, with  
at his Back, for his Ease; and 4 Years

at the end whereof he died; nothing  
ed in his Understanding, but professing

Faith, and not doubting of his Salvation  
ugh JESUS CHRIST: When he was

inded at any Time how he did? His An-  
usually was, *That he was fastened by*

*and that it was not in Man, but the Mer-*  
GOD only must release him. A Gentle-

man of Antwerp, a very rich Merchant's  
ghter, being invited to a Wedding, she

upon made great Preparation, for the deck-  
uch of her self in curious and costly Attire, to

his End, she curled her Hair to her mind,  
with dyed her Locks, after which she painted

Face with sundry Ointments, to make her  
ve seem more beautiful: But so curious

afflic that none could be had to make  
to Cloaths fine enough for her.

his Gentlewoman, being prideing herself  
Year her Glafs, could not make her Cloaths

r obse enough, to please her curious Fancy, at  
wishe she, being in a great Rage, began to

Which curse most horridly, casting the Cloaths  
on sta her Feet, and wishing, *That the Devil*

possib take her, if ever she put any of them on  
or be Whereupon, immediatly the Devil by



105. *The fifth Evidence from Judgement*

GOD's just Permission, transformed him  
to the Shape and Likeness of a young  
as brave and finicall as her self, in all;  
Appearance; and came to her, pretending  
a Suitor unto her, and seeing her thus painted;  
and in such a pelling Chafe, he demanding,  
her the Cause thereof, which she found  
known unto him, he presently desired  
permit him to dress her, promising to  
he would diligently please her in all Respects  
whereupon he began to dress and adorn  
after a most neat and curious manner,  
he soon finished to her great Contentment  
Likeing; in so much that she beheld  
self in a Glass, as he bade her, became  
taken and enamoured with her Person  
which, saluting on another, the Devil  
her Neck asunder from her Shoulders,  
she died most miserably; her Body, which  
had before so painted and spotted, be-  
*transformed* most strangely into black and  
Colours, most loathsome to behold,  
Face, which before was so amorous,  
so loathsome, fearful and deformed, that  
a most dreadful Spectacle to behold;  
upon a rich Coffin was provided  
Friends, and her loathsome Carcase put  
and covered over with most rich and  
Cloaths: At the Time appointed for  
of her vile Body, four Men immediatly

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ists, Blasphemers, Cursers, Drunkards. 107.

the Corps, but could not possibly stir  
it; after which six Men assay'd to take it  
but could not so much as take it from the  
pand: whereat the By-standers greatly mar-  
velling, caused the said Coffin to be opened,  
The found therein (the Body of this proud  
fired cursing Creature being taken away, none  
to know how) instead thereof, a black Cat, very  
ill Resolute and deformed to behold, setting a  
d add and crisping and curling of Hair, to the  
inner, fear, horror & amazement of the behold-  
ers. At a Place in *Almain*, on the 4<sup>th</sup> of July  
two Drunkards comeing into a Tavern,  
came for Wine, which they presently had of  
Person: But they disliking it for the New-  
Devil of it, demanded better; so they had Store  
old and new, where they sat swilling and  
drinking, untill they were both drunk as Dogs:  
then one of them began a carouzing Cup to  
another; who pledging him, asked, Whom  
should drink to? *Why drink to GOD* (quoth  
the wretched Drunkard) upon which he  
drank a whole Carouze, and pouring it out, he  
asked his drunken Companion, Which Wine  
should drink? Who said, *Of either of  
you would*: Then having filled his Cup  
with new Wine; he held up his Hand over  
his head as tho' GOD should have pledged him  
to drink; wretchedly speaking these blasphem-  
ous Words, *GOD, (said he,) I would fain  
know*

108 *The fifth Evidence from Judgement* *is, B*  
*know what Wine thou lovest? This drinking*  
*is good enough, and too good for Thee* *a he*  
*Thou hadst sent better, better thou shouldst Devil*  
*had, but such as it is take it, and carould not*  
But behold, the dreadful Judgement devil :  
was presently executed upon this filthy Horn  
ch! For having thus stretched forth his right  
the LORD, by his might Power, causing a  
stand so steadfast, that the wretched Matthe Ch  
not pull it in again; nor stir his Body fift, & fo  
Place where he stood: Who for aed, and  
stood in a most fearful Manner, his Od of as  
nance looking most *Gastly*, and *Fearful* were c  
hold: For he seemed to be alive, but GOD,  
not. After which, The People sought on  
move him, but could not; then they all, who  
pull him from thence with Horses, but  
not. Then they endeavour'd to break Neck  
House and all; but no Fire would take Wheel  
of it: At which they concluded, That out o  
had made him a fearful Example, and ament  
petual Spectacle to all monstrous Drunken Wretch  
( I will add, and *Blasphemers* too ) *blasphe*  
*And in this very Place and Manner,* *believe*  
have heard, *standeth this blasphemous* *this*  
kard, ( says my Author ) *to this ve* *but m*  
The other Drunkard, his Companion *to g*  
this they hanged upon a Gibbet *ould f*  
Door of the said House. Not long *did c*  
valier in *Salsbury* in the midst of his *Cup*

*enemies, Blasphemers, Cursers, Drunkards 109.*

making and Carousing in a Tavern, he  
Thinks a health to the Devil; Saying that if  
ould Devil would not come and pledge him, he  
ould not believe that there was either GOD  
nt devil: Whereupon his Companions stricken  
filth Horrour, hasted out of the Room, and  
hiently after, hearing a hideous Noise, and  
causing a stinking Savour, the *Vintner* ran up  
Mathe Chamber, and coming in, he missed his  
odyist, & found the window broken, the iron Bar  
or aded, and all bloody; but the Man was never  
his Od of afterwards. *Anno 1551.* Five Drunk-  
earse were quaffing and blaspheming the Name  
re, but GOD, and the Picture of the Devil being  
ought on the Wall, they drank Healths to  
ey all; who the Night after payed them their  
s, but: For they were all found dead with  
ro but Necks broken, and quashed to peices as  
ld tal Wheel had gone over them; the Blood run-  
, Thout of their Mouths, Nostrils. and Ears;  
e, and lamentable Manner. A certain blasphem-  
s Drunken Wretch carousing in an Inn began to vent  
oo ) blasphemous *Atheism*, swearing that he did  
anner, believe that Man had any Soul which sur-  
bemoed his Body; and that *Heaven* and *Hell*  
his ve but meer *Fables & Fictions* invented by  
panion to get Gain by, & that for his own part  
et beould sell his Soul to any that would buy it:  
ong first did one of his Companions buy it of him,  
of his Cup of Wine; and presently the Devil in -  
Man's



110. *The fifth Evidence, from Judgement*

Man's Shape bought it of that Man again for the same Price; & so in the presence of the people he laid hold on this *Soul-Seller*, and carried him away through the Air, so that he was no more heard of. Anno 1633. Three

men were playing at the Dice on the *Lords-Day* at *Bellisana* in *Helvetia* and one of them called *Vlrick Schreterus* having lost much Money at last, expecting a good Cast, brake out this cursed Speech: *If Fortune deceive me*

*I will thrust my Dagger into the very BOWELS of GOD, as far as I can:* And the Cast missing he drew his Dagger, and threw it into the *Heaven* with all his Might: then the Dagger vanished, and five Drops of Blood fell upon the Table in the midst of them; and immediately the Devil came in, and carried away the blasphemous Wretch, with such a Noise that the whole City was amazed thereat: The others distracted with Fear, strove with all their might to wipe out the Drops of Blood: But the more they wiped, the more clearly it appeared.

The Rumor hereof flying through the City, Multitudes came to the place, where they saw the Gamesters washing the Board, whom by the decree of the Senate they bound with Chains and carried towards the Prison: But as they went by the way, one of them was suddenly dead, with such a Number of Worms and

ists, *Blasphemers, Cursers, Drunkards.* III.  
al and loathsome to behold : The third (to  
the indignation that seemed to hing over  
heads ) was by the Citizens immediatly  
to Death, the Table was preserved for a  
ment. In a Town of *Campania*, a Jew  
ing at Dice with a *Christian*, lost a great  
of Money, upon which Occasion he  
ed out most bitter Curses against *JE-*  
*CHRIST*, and his Mother the blessed  
n, whereupon the *L O R D* struck him  
immediatly in the place, and his fellow  
ster the *Christian* was also stricken with  
ness, whereof he died within a short Time  
*Lucian*, who hade made a Profession  
ligion, afterwards fell from it, and be-  
a Railer against it, yea, and against *GOD*  
whereupon he was surnamed *Atheist* :  
the *LORD* inflicted a just Punishment on  
for he was torn in Peices, and devoured  
ogs. *Julian* the *Emperour*, who was  
up in the *Christian Religion*, after-  
turned *Pagan*, and in a Battel against the  
being wounded, with a Dart, which  
ever known whence it came, and having  
h Blood, he took of his own Blood in  
whom ds, and holding it up, with extream  
with Orew it against *Heaven*, blasphemously  
But as out O! thou *Galilean* thou hast overcome  
was in Anno 1464. The Bishop of *Angiers* in  
mbro prosecuted a rich Citizen in the Palace  
rs were of

112. *The fifth Evidence from Judgement*  
of *Paris*, for saying publickly, That he be-  
there was neither GOD nor Devil, Hell  
*Hell*: And it came to pass that whilst the  
hop's Lawier was opening these Things  
gainst him, the House, wherein they  
began to tremble very much, so that a  
fell from the Roof down among them  
without any hurt to any, yet they were  
frighted, that they all departed for that  
the next day when that Cause came to be  
again, the house began again to shake &  
insomuch as a Summer came forth out  
mortise Hole, falling downwards Two  
there stay'd, which did so affright the  
that they ran away leaving their Garments  
hind many of them: GOD hereby willeth  
them to take heed of such fearful Sins as

One *Dennis Benfield*, a Girle of Ten  
Years of Age, going to School among  
Girles, they fell to reasoning of GOD  
He was: One said he was a good old Man  
but this *Dennis* said Blasphemously, That  
was an old doating Fool: The next day  
she went between *London* and *Hackney*  
was suddenly Strucken Dead: One  
her being all Black, and was buried at  
ney. *Olympius* an *Arrian Bishop*, being  
Bath in *Corthoge* Reproached and Blasphemed  
the Trinity, whereupon he was  
smitten with three Flashes of Lightning

*Blasphemers, Cursers, Drunkards* 112.

another, which Brunt him to Death.  
*Churnay* a Master of Arts, Anno 1201.  
the most subtilly and Acutely disputed  
the Trinity, some of his Familiar Friends  
advised him to put it in Writing, that so the  
recollection of such excellent Things might not  
be lost, whereupon he Proudly broke forth  
in this blasphemous Speech: O! *Jesule, Je-*  
O! little Jesus, little Jesus, how much  
I confirmed and advanced thy Law in this  
world? But if I list to deal crossly, I know how  
stronger Reasons and Arguments to weaken  
I prove the same. Which was no sooner  
said, but he was stricken dumb, and not only  
so, but he became an *Idiot*, and ridiculously  
so, and was made a common Hissing and  
laughing Stock to all that saw him. Yea, the  
examples of such atrocious Sinners, wallowing  
in the deepest Gulfs of Iniquity, are so  
commonly frequent and universal, as that no  
Age, are destitute of remarkable In-  
stances of such, as witnesses those two who  
lived within this *Island*, both within Three  
Years of a Year; The former of them in  
the year 1693, As I believe, whose  
History we have holden out unto us  
under the Name of the second *Spira*, very well  
deserves to be Read and considered, with fear  
and attention. The other Named Doctor *E-*  
dward an intended Murther was Executed at



114 *The fifth Evidence from Judgement* *Edinburgh* in March 1694: Whom ( altho' after he had Lanced out too far in the deep Sea of *Atheistical Blasphemies*; drawn unto as his Speech ( or rather his Writing ) declares, that the ensnaring Corruption of lewd and profane Company ) the LORD out of the ample Depths of his Mercy; made to abate and forsake the same in his Judgement: Was a remarkable Token of GOD's Displeasure in his Mouth, which had been the unhappy instrument of uttering such horrid and *blasphemies*, was ( according to the Relation of several Spectators at his Death ) rendered perfectly useless as to Speech, through the swelling together of his Lips, in such a manner that nothing exceeding the Bigness of a pin could pass through such a thing, through which he might have had Nourishment to sustain Nature, could enter. A small Hole which then remained unclosed. Yea, further finally so remarkably jealous of his honour is our glorious LORD that when he saw but the heathen Gentiles mocked or derided: Altho' in Truth they were nothing but *Vanity* and *Lies*, yet because after some weak and languishing manner he represented himself: Or rather because the credulous People ( having been brought up without the Faith and Perswasion hereof from Infancy and so not knowing better ) believed

*Blasphemers, Cursers, Drunkards.* 115  
dged something of the Divinity, or divine  
wisdom, & other such Perfections pro-  
d GOD only, to be in them: He therefore  
such Affronts and Contumelys done un-  
se, as done to himself, and notably pu-  
the Actors accordingly: as the follow-  
example plainly declares. *Daphida* the So-  
abar, going to *Apollo's* Oracle at *Delphos*, en-  
t: *Whither he should find his Horse or no?*  
plea: *as in Truth he had no Horse, but did it*  
happ: *an atheistical Humor to deride the Oracle.*  
nd he answered that he should find his  
Relat, but being throwen from him, he should  
hered his Neck: With this Answer he made  
the self very merry, and so went homewards;  
mann: the way he mett with King *Attalus*,  
of a pi: he had formerly much abused, who  
night: his Servants to carry *Daphida* upon a  
ould e: *Rock, which was called the Horse,* and  
nclose: to throw him down, whereby he  
jealou: en in pieces. Now albeit I can no  
O this: upon all the several Instances of  
hen G: markably severe and just Judgements  
Truth: upon these aforementioned Kinds of  
yet be: Sinners, then I can number the Starrs  
mann: armament: Yet, I humbly conceive  
because: dy mentioned ( besides many more  
ought: ure which I could yet mention, did  
f from: o prove tedious ) may be esteemed  
er ) bel: ient, evidently to prove the Being of

116 *The fifth Evidence from Judgement*

a Diety; and that without the Concurrence of any other Evidence whatsoever: & that much more, being accompanied with so many other pressing and convincing Evidences. For certainly you who are *Atheists* will be concerned either to affirm, that all, or at least Part of the Examples aforesaid, are true, else, but meer Fictions and Fancys, notwithstanding it should be pretended that some few of them may be of that Nature (which yet in Truth I have not the least Reason to suspect; they being all extracted from the Testimonies of unquestioned Fidelity) yet as the half at the least, or more, are acknowledged to be true, these are as abundant and sufficient to prove my Conclusion, as if so many were adduced for that End. And this, I am perswaded, no reasonable Man will deny, to be a sufficient Answer; to that unreasonable Pretence of yours, (since both the Necessity and Conveniency of such kind of Conveyances, are universally acknowledged by all.) So therefore, this *first* Shift failing you will be concerned, either *secondly* to pretend that they are only the casual Effects of blind Chance, or Fortune, (wherein notwithstanding, such astonishing Depths of Providence; especially of pure and spotless Holyness do, constantly and remarkably shine and appear): But this likewise

*Blasphemers, Curfers, Drunkards.* 117  
already in the immediately preceding  
to which I refer you, or then third-  
lastly, to grant them to be the un-  
doubted effects of some unparaleled Power  
and Wisdom, both over-ruling all Things, and  
amazingly qualified with a pure and spot-  
less and Holyness: Which if you shall  
readily and cordially acknowledge; then here-  
after Contraversy's will be ended betwixt us;  
and thus is our blessed GCD. And then finally  
Internal Evidences upon this Head  
of *Senacherib, Nebuchadnezzar, Elab;*  
and his Servants; *1 Kings, 20, 10;*  
*Nabal*, and that Man mentioned *Le-  
v. 24, 11. 23*, may suffice. Thus ends  
this Evidence.

And in transferring the Punishment of  
Sin, (as a certain Author says) Acts  
as a Judge, who is Minister of the  
Law as a supreme King or Governour,  
in pursuing the Ends of Government design-  
ing himself, Viz. To declare not only his  
incontestable Sovereignty; but likewise  
his Justice of Sin, to vindicate the Honour of  
the Law and to prevent secure commission  
of Sin. And Lastly, to preserve publick or-  
der and the Honour of the Lawgiver and the  
peace of those that are Subjects.

*The*



118. *The Sixth Evidence, &c.*

*From the being or Existence of Spirits,*

*Some Revealed, Internal, or Scriptural  
of this sixth general Evidence (immediately  
following,) are here insert.*

*Gen: 32: 1. Gen: 48: 16.*

*Exod: 23: 20: 23. Exod: 33: 2.*

*Josua 5: 13: 14.*

*1. Sam: 28: 15: 16: 17: 18: 19.*

*1. Kings: 22: 21: 22: 23.*

*2. Kings: 6: 17. 11. Kings: 19: 35.*

*Job: 1: 6: Job: 2: 1. Job: 4: 18. Job: 22: 3.*

*Psal: 34: 7. Psal: 104: 4.*

*Isa: 37: 36.*

*Matth: 24: 31.*

*John 5: 4.*

*1. Thes: 4: 16,*

*Heb: 17: 13: 14. Heb: 2: 19.*

*2. Per: 2: 4.*

*Jude 6.*

*Revel: 5: 11. &c.*

*Besides diverse others.*

*The external Evidences of this Sixth Nature  
follows in the next ensuing Pages.*

THE SIXTH EVIDENCE.

**W** E L L, pursue your Design; and  
let us hear your next Evidence.

B. My *Sixth EVIDENCE* to  
prove that there is a GOD; and consequent-  
ly the mad Folly of *Atheism* shall be raised  
on the Being of Spirits in general, and of  
Spirits in particular, in the world: which  
Argument consists of two Propositions equally  
fit to be made evident: *First* That there  
are Spirits, particularly evil Ones, in the World.  
*Secondly*. That the Existence of such, mani-  
festly proves the Being of a supreme and over-  
ruling Power therein; and now seeing good  
Spirits are such rare, delicat, and excellent  
Creatures; as probably never frequents the Com-  
pany of Men, without a special Commission  
from GOD; which makes the Intercourse be-  
tween them and Mortals to be so rare, and sel-  
dom that, excepting some scriptura Exam-  
ples, which are vulgarly known; few others  
can be found to occur in any credible Authors:  
whereas, on the other Hand Evil Spirits from  
their various Designs, do far more ordinarily in-  
terfere and converse with Men and Wo-  
men. For which Cause, in this Argument,  
I have given our humble Thoughts, why the  
Difference between these good Spirits and Men  
is so great in the World; superseding these, we  
shall

120. *The sixth Evidence from the Exigencies,*  
shall only deduce our probatlon from the  
Sort; it being all one to the purpose  
To return therefore to the Reasons, we excell  
Converse between such happy Beings (double  
good Spirits are ) and Men, are so rare while  
World ( being compared with the Apparent li  
of these wicked and unhappy Spirits greatest  
humbly conceive these following ( and base  
verse others, which perhaps might be best E  
ently produced ) are worthy to be noticed ) per  
*First,* Most Part of Men are wicked at  
prophane, and consequently more prop  
jects of Correspondence and Fellowship with the M  
evil, then with good Angels. *Secondly,* Few  
of good Men, few, Yea, very few, are of  
pure and unspotted Lives ; as not only  
Way to merit, but even rationally to expect go  
in some probable Degree, be capable  
desireable Converse with such pure, happy  
and delicat Spirits. *Thirdly,* It's probable  
these good Angels are not so officious  
make such appearances, except upon very  
and pressing Calls and Necessity's ;  
as Evil Angels may be glad of the very  
Permission, or Tollerance, so to  
*Fourthly,* The Permissions of GOD, which  
the only Warrant these evil Spirits require  
their Appearances, are probably far more  
merous, then his Commissions ; without  
these blessed and constantly obedient O

be supposed to go about any Employ-  
ment whatsoever. *Fifthly*, I humbly conceive  
that the excellent Spirits, are taken up in far more  
things (both noble, glorious, and delightful Exer-  
cises) while otherways employed: Whereas  
it is most likely, That such Appearances are  
the greatest both Divertisement and Pleasure, of  
those (and base and abhorrible Wretches, whose  
present Employment (when this is deny'd  
notice) peradventure consists in fretting and re-  
winding at the Glory of GOD, Happiness of  
property, and their own unspeakable and irre-  
deemable Misery and Infelicity. *Sixthly*, Di-  
vers Reasons can be assigned, why evil Spi-  
rits sometimes appear unto good Men:  
not only to tempt, hurt or hinder them in exped-  
ing good Duty's or Offices, about which  
they are occupied at the Time: Whereas  
no Reason can so much as be alledg'd,  
that good Angels should upon any Occasion  
descend unto, or converse with evil Men. *Se-*  
*venthly*, Yea, such Appearances and Con-  
ferences; this, I verily believe to be hardly pos-  
sible, being the Noisome Stench of their ab-  
ominable Lusts, is more then sufficient perpet-  
ually to banish and impede, the Approaches of  
sweet, tender, delicat, and excellent Beings;  
therefore *eighthly*, as many things can ob-  
scure the Appearances of such, not only unto  
evil Men, but even also unto Good Men, as there



122 *The sixth Evidence from the Existence of* its,  
are Corruptions they may at such a Time be Wi  
Tainted with, and overcome by : W nes c  
nothing, save the deficiency of the Permission Temp  
of GOD Allenarly, can impede evil Spirits s [ co  
make their Approaches unto Wicked Men of su  
any Time, and very few things ( granting ive  
ly such a Permission as aforesaid ) can be confe  
ed Capable altogether to stop the Appearance in V  
of such unhappy Spirits, even unto Good Men, b ns, b  
or immediatly to banish them, when they posed  
appear : Except only, as I conceive, Heav Go  
Fervent and Faithful Prayer, and serious ng n  
a customary or superficial ) invocation Ap  
Name and Aid of GOD : *Eightly*, No ond  
save only Love and Obedience unto GOD ful,  
good Will unto Mankind, can occasion the r ov  
appearances of such Blessed Spirits : W into  
besides the contrary's hereof, viz. Hatred Spir  
Disobedience unto GOD, and ill will ca  
Mankind ( which I grant to be chiefly so  
mental herein ) there are diverse other ces  
tives Prompting and Exciteing those W spir  
Spirits to make such Appearances : S y e  
*Tyrrany. Cruelty, Contempt, Disdain, F* elig  
*ness, Impurity, Deceit and Falsehood,* ov  
and *Vanity, Pride and Ambition,* and ma ity  
ther such cursed Motives, whereunto yes  
blessed Beings have not the least inclin reu  
And therefore to Particularize some of by  
their Cursed and unhappy Motives. us

These Wicked Spirits are Foolish, being sever-  
 W times out shot in their own Bow, when  
 Per temptations as they assault Mankind with-  
 Spi [contrary to their Designs] tend to the  
 ed of such tempted Person, viz: To humble  
 antin ave them in unto GOD. For Example:  
 a bea consequently these make many Appear-  
 appear in Vain ( as to the fulfilling of their own  
 Good ns, but not as to the Holy and Wise ends  
 n the sed by GOD, I understand ) whereas  
 re, H Good Spirits are Wise, and therefore  
 erious ng no such Vain, necessarily must make  
 tion Apparitions.

*Secondly,* Those evil Spirits are false and  
 o GO ful, and consequently can not only appear  
 on the or own Colours, but also transform them-  
 W into Angels of Light: whereas these  
 Hatred Spirits ( being always honest, true & up-  
 all w can never assume the Appearances of  
 nefly so that in this Respect again their Ap-  
 e other ces must be more rare. *Thirdly,* Those  
 ose W Spirits, are proud, haughty and ambitious,  
 s: S y evidently manifest, by taking Pleasure  
 in, F elight in triumphing, as it were, and in-  
 hood, g over how many soever they can, of the  
 and m ty of ADAM, and doing what within  
 e unto yes to affront GOD himself; and in or-  
 inclin reunto, they leave no means unassay'd,  
 me of by they may compass these their mis-  
 ves. us Ends: Now the good Angels, being  
 per.

124. *The sixth Evidence from the Existence of* Spirits, perfectly free of this lethiferous Venom, forsake want this unhappy Motive to occasion in the Frequency of their Appearances.

*Fourthly, The Impurity and Filthiness* such every Way polluted Spirits, stir up to seek all Occasions, of contamination and polluting how many, and to as high a Degree as possibly, they can, of the weak, and inferior Race of Mankind, with such base, Gross, displeasing, and Corruption-nourishing, filthy Combinations, from which these chaste and heavenly Spirits, being altogether free, are frequently prompted, to renew their Appearances. *Tenthly, The Appearances of the* Spirits, through the adorable *Wisdom and Power* of GOD, can produce both good and bad Effects, whereas, I humbly conceive, the Appearances of good Spirits being only productive of good Effects, must, for this Reason, so be more seldom and rare. *Eleventhly, and Lastly, The Nature of Man is weak, numerous, and subject to be affrighted, at strange, and unusual Apparitions, which being known both unto good and bad Spirits, perhaps may occasion those Good, and Loving Spirits more seldom to make Appearances unto them; ( only supposing them Capable to appear when they please ) as unwilling to affright or disquiet them : Whereas, These despicable and malicious, even*

afforſaid, being noways inclined to favour  
in the leaſt, may hereby be ſtirred up  
dreadfully, and frequently, to haunt and  
them; that ſo, if poſſible they might fear  
out of their Wits, which only the great  
and Goodneſs of GOD doth impeded.  
aving this, we ſhall proceed to the *fiſt*  
ſe two Propositions mentioned by us,  
Beginning of this *Evidence*, *Viz.* That  
*Spirits*, particularly evil *Ones*, in the  
For the clearing whereof, it will be  
in the *fiſt* Place to conſider, what  
evil *Spirits* are, ( ſuperſeding the good  
afforſaid, and for the Reason former.  
) which, I judge may be deſcrib-  
*Viz.* *Incorporeal* and *Intelli-*  
*ſubſtances*, *Phyſically* preſerved, and up-  
by GOD, by whom they were at the  
reated, Wiſe, Holy and Righteous; but  
wofully fallen from their Priſtine and  
Eſtate, [ are now altogether Morally a-  
ed, and forſaken by Him: And for  
Reason their chief Deſign and De-  
s, to Perpetrat all kind of miſchievous  
neſs lying in their Power, and permit-  
GOD: That they are *Incorporeal*, is  
from hence, in that, Whenſoever, they  
in a Body, it is only for a Time af-  
but not their own properly, ſeing or-  
they evaniſh at pleaſure, unleſs ſome-  
Times



126. *The sixth Evidence from the Existence, es*  
times, (which is all one to the present Position, a  
that they leave a dead Body behind. And:  
Next, That they are intelligent, appears GOD i  
the rational Converse they keep with Man end up  
*Thirdly*; That they are Substances, is ma possible  
in that they both can, and do subsist of selves  
selves, without the Aid of any other (finite, but were  
stand Being whatsoever; whereunto it is also  
they (Accidents) necessarily they beho righteou  
adhere. *Fourthly*, That they are phy an e  
upholden and preserved by GOD, is evi. A  
seing otherways, they would immediatly fa  
reduced into nothing, unless they were, and  
pendent Beings, which nothing is, Except a band  
is absolutely and in every Respect, both too ma  
far and perfect, as might be both easily a ver, v  
tionally inferred, from what formerly in. Th  
first Argument, we have evidently cleared. Fir  
we could insist hereupon. Now GOD or al, a  
be such, we hope to make evident, in th, arisin  
*cond* Part of this Discourse; besides what and v  
be gathered, from the preceeding Part he or De  
particularly, from first and second Evidence, and f  
ready past; but they cannot so or  
as be alledged, to be so, unless Evil, rather  
be affirmed to be, absolutely, and in the  
Respect necessar, and these Wicked Be Tho  
to be absolutely, in every Respect perfect deny  
consequently, perfectly good: Each of at t  
which, Is such an absurd and ridiculous up,

Purson, as clearly contradicts the Reason of  
 ind. *Fifthly*, That they were created  
 GOD is undeniable, seing they altogether  
 stand upon him, and any other Original can-  
 s may possibly be allowed them, according to the  
 of peoples of the purest Reason. *Sixthly*, That  
 it, they were created wise, holy and righteous, by  
 to it is also clear, seing no foolish, unholy and  
 righteous Effect, could possibly proceed from  
 phy an every way perfect and excellent a  
 is evil. And *Lastly*, That certainly, they have  
 edially fallen, from their pristine and happy E-  
 were, and therefore now, are altogether mor-  
 cept abandoned and forsaken by him, &c. Does  
 cth too manifestly appear, from all actions what-  
 sily ever, whereof they are principal Authors.  
 rly in, That there are such Spirits clearly ap-  
 cleare. First, from the base, sinful, sometimes  
 DD onal, and sometimes blasphemous Suggest-  
 in the arising diverse Times in the Hearts of  
 what and Women, wherein they take no Plea-  
 Part in or Delight, but are pityfully grieved there-  
 vidence, and for that reason ; does noways indulge,  
 so as or contentedly harbour and entertain,  
 Evil, rather constantly endeavours to banish, and  
 in the same out of their Minds : Now that  
 ed Be Thoughts & Suggestions are sinfull, none  
 perfect deny, being they are evil and wicked ;  
 ch on that those Persons, (in whose Hearts they are  
 gulous up, so remarkably contrary to their Will  
 R and

*The sixth Evidence from the Existence of*  
and Desire,) are guilty hereof, cannot be  
ed; Seing every Sin must be Voluntary  
the least, not directly Contrary to the Will and  
the Committer, as these Thoughts are never, I  
supposed, but known assuredly to be unkind,  
Therefore unless, either Sin shall be said to be  
without a Sinner: Or else a Sinner, to be  
whither he will or not, [each one of these  
Positions is a most Chimericall Absurdity  
these Suggestions aforesaid must necessarily  
their Originall, to some such Wicked unclean Exan  
Spirits, as we have instantly described natural  
who are certainly guilty of, and answerable  
the Vitiosity and Sinfulness thereof: Of this Origin  
kind likewise, Secondly, are all those heinous (and  
tural and abhorrible Crimes, we ever Read, and he  
heard Committed by Persons, which they so far as  
natures though [never so Corruptly and violently cont  
tiously enclined; yet, were they not incited Wound  
stirred up by some Exterior Agent] or hurtful  
undoubtly above all things loath, shunning  
abhorre. Some Particular instances whereof, and B  
willing, shall be shortly specified hereafter.  
But seing, all the evil Actions of our Lives, and N  
other remarkable Sources and Fountains, where  
they may be said to draw their Originall, are an  
sides these pretended evil Spirits, Viz. Our unchaste  
ous Lusts and Corrupt inclinations; hence, Law  
clearly appears that the adduceing of any such  
Actions, whatsoever in Confirmation of such like  
pretended Wicked

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*Spirits, especially evil Spirits.*

tended Spirits afforsaid, is a most contemp-  
the We and groundless way of Probation. B. I  
are now, If all the evil Actions committed by  
o be, kind, were truly reduceable unto some  
e said or other, of those Fountains afforsaid, this  
to be, ence of yours presently mentioned, could  
e of, be denied to be sufficiently rationall: But  
Absur, contrary hereof is undenyably manifest, as  
need, lory assures us, in the manifold and lament-  
d un, Examples therein Recorded, of the most  
ribed, natural and abhorrible Actions perpetrated by  
veral, kind, and which can be alledged to draw  
: Of, Original, from no Lust or Corruption im-  
ose, ble ( seing every Lust, how Vicious so-  
er Re, adhears closely unto Nature, ( at the least  
n their, so far as it is Corrupted ) and never acts di-  
y and, contrary thereunto ) such as to Cut, Gash  
incite, Wound their own Body, with Stones or o-  
nt ] r hurtful Instruments; To belch out and  
thun, nounce such horrid and dreadful Execrati-  
here, and Blasphemy's, as might make even the  
reast, ant of an *Atheist*, while endued with an  
Live, man Nature, to Tremble thereat, for Mo-  
ins, w, who are universally known, to be the most  
igin, er and Affectionat, both Sex and Parent )  
z. On, further and destroy their sweet and inno-  
; he, Lawfully begotren Infants, without any  
of an, Wicking Cause whatsoever. And many  
on of, like unnatural, unaccomptable, and vill-  
pre, Wickedness, unworthy either to be spoken



*The sixth Evidence from the Existence of*  
or heard A. But if any such like unna-  
Actions can be probably gathered, to have  
ceeded from Mankind, then certainly the  
ibors, and Perpetrators thereof, deserve  
enrolled among such, as are ordinarily  
possessed. B. I answer, This fully clear  
formentioned Scruple, so that herein, we  
crave no more at your Hand. A. But be-  
gain, Altho' such may be ordinarily  
possessed, according to the more vulgarly  
mon, then true Way of Discourse, yet that  
they are so, I absolutely deny; seing they  
either only altogether devoid of Reason  
Judgement; or else are perfectly mad, dist-  
ed and demented. B. I answer as to the F-  
Granting those Persons to be altogether w-  
out the Use and Principle of Reason, her-  
only followes, that the Actions of such,  
may term them so ] can no ways be Rational  
consequently may be altogether against Rea-  
I confess: But that the absence or want of R-  
son, can cause any action be purely unnat-  
I peremptorely deny: And therefore unle-  
could be made evident, that Nature in suc-  
as defective as Reason ( which none, I thi-  
can rationally affirm ) undoubtedly, there  
some other cause be produced, then meerly  
Deficiency of Reason to render their Acti-  
( as I presume to term them ) so monstru-  
unnatural: Seing Flees, Grasshoppers, W-

*Spirits, especially Evil Spirits.*

such like, who are confessedly as deficient  
reason, as they, yet having a natural In-  
within them, do always act according to  
principle thereof: Whereas on the con-  
these Persons exemplify'd altho' equally  
with that Instinct aforesaid, act most  
contrary to Nature, which none of  
fore-mentioned Creatures, were ever ob-  
by any Person to have done: But if it  
be said, that the Perpetrators of such un-  
Villany's are perfectly Mad, Distracted  
mented, then I say that the Distemper  
Composer of Spirit which produces such  
Effects in them, must assuredly pro-  
either, from some Internal Principle in-  
within the very Nature of the Perpe-  
, hereof, or from some external Principle,  
either without the same: If the Distemp-  
said, be said to proceed, from an Internal  
e, then it must needs be from the Prin-  
nt of Reason, by the either Partiall or Total  
ncy thereof (the Vegetative or Sensitive  
es of the *Human Nature*, being known  
together incapable, either to produce or  
such Effects,) but that the very Total  
of Reason, should be the principal  
of such abhorrible Actions as aforesaid,  
is manifestly false, seeing albeit the Total Depri-  
hereof, might indeed produce Actions  
Foolish, Unreasonable, or, at the  
furthest

*The sixth Evidence from the Existence of*  
furthest such as might proceed from an  
tured Beast, yet Actions, Sinfully or Viciously  
unreasonable, could never proceed  
herefrom.

A. *Yet ill natur'd Beasts, ( as ye term them ) will hurt, kill, & destroy Men, yea one another. Now such an Action cannot be deny'd to be evil, full, because evil and wicked, according to your own Phrase; and yet such evil and wicked Actions, may, as ye say, be produced by Creatures ( or Beings ) in whom there is no Kind of Principle of Reason; without any necessity of alledging Spirits, or any other exterior Agent whatsoever, to prompt or excite them up hereunto: therefore undoubtedly such may be produced in Men, while as intirely denuded of Reason they, without any such necessity, as this is presently mentioned.* B. I answer First, it cannot be deny'd, but that several Beasts have been affected by these wicked and malicious Spirits, in so far as their Natures, were able to bear: Witness the Gergesens. But Secondly, such Actions, if I may say in Beasts, cannot be termed wicked at the least, and consequently neither sinful: because they want the Principle of Reason, which thus specifies an Action, neither is, nor ought to be imputed to them who are always & altogether, confessed to be governed by the Principle of Sense: Whereas in

*Spirits. especially evil Spirits.*

never so highly demented, yet, that there  
is so much, as the very Principle of Reason  
in them (tho at that Time, perhaps so  
deeply wrapped and hidden, within the thick  
covering of *Prejudice* or *Distemper*, as that  
least Appearance thereof, cannot be per-  
ceived) will certainly be found a task too  
great for any mortall, evidently to manifest and  
demonstrat. Yea, *Thirdly*, granting such dis-  
tempered Persons to be, at the time, as per-  
haps they are, devoid of Reason and of the very Prin-  
ciple thereof, as the most unreasonable Beast  
is, yet that such a highly dignifying  
Principle, ought no more to be in such Per-  
sons, than in the very Beasts, who dare say?  
Naturally seing they, and not the Beast, are  
reasonably Subjects capable of Reason. And  
thereover *Fourthly*, Who can certainly affirm  
that such distempered Persons, have not some  
times, or other, been accessary, by some sinful  
action, or other, to the either Original, or En-  
dowed of that their Distemper, and consequently  
of the wicked actions flowing & proceeding  
therefrom; which no Man endued with reason  
may as easily as alledge of a Beast, tho the worst  
that ever trode the Earth. But *Fifthly*  
who can instance the Beast guilty of  
monstruous, unnatural and abhorrible  
actions, as some of these a lirtle above  
mentioned, such as the Cutting, Gashing,  
wounding,



*The sixth Evidence from the Existence* of evil Spirits,  
Wounding, and many Times madly Murthering  
ing their own selves and diverse other Creatures  
like other cursed and execrable Villains, and  
which pure Nature, in every Thing endued  
with Life ( at the least Sensitive ) constantly  
flees from, shuns and abhors: And this  
evidently manifests the perpetrators of these  
horrid abominations, so directly contrary to the  
Nature, to be assuredly acted and stirred up by  
some Envious and Malevolent exterior Agents  
or other; constantly attending such unchristian  
Persons, as Subjects Capable of their Villany,  
[ many times through their own Default, as  
foresaid ] but never remarkably stirring up  
enclining any Beast, to such unaccountable  
unnaturall Prepetrations, they being not  
Capable to be so Acted by them: For albe it  
*Gergesens Swine Matth: 8th, 32.* Such  
be produced as acted by these Spirits, yet  
act being perfectly involuntar in the Beasts,  
not be Sinful: In which respect, only  
firm, Beasts, not to be Subjects Capable of  
Hellish Cruelty. But, to return to our  
pose, If the above-mentioned Distempers  
shall be said to proceed from some Principle  
altogether external to the Nature of the  
Affected, then that is those exterior Agents  
ly viz. The evil Spirits so often formerly men-  
tioned; there being, no other external Principle  
possible to be assigned, which incites, and

These unhappy Wretches to Committ, such  
natural and abhorrible Crimes as aforesaid. *A.*  
is not true, because that Distemper affor-  
may be produced by other exterior Agents  
these pretended evil Spirits, and there-  
And this is a weak Argument, whereby to  
the existence of such; seing G O D, or  
other good Spirit may be supposed to  
duce the same. *B.* I Answer, should I  
this to be true, it would presently end  
Contraversy; for the Being and Existence  
G O D, is the chief Subject of our present  
fault; Now granting him to produce such  
tempers immediatly by himself, undenyably  
his reall Existence: Or if any good Spi-  
shall be said to be the Principal Authors  
these at the long run Terminat and End  
Himself; who not only at the Beginning  
ed, but always since, and now also con-  
doth Preserve, Rule and Direct, these  
s, and all the Actions proceeding from  
so that here again, all difference betwixt  
you (while adhereing to this Reply)  
be clearly ended *A.* But again, yeilding  
that is here alledged, the Validity of  
Reply would be noways weakened, as to  
which it was intended, which was to  
the great impertinency of adduceing  
such unnaturall Actions, to confirm the  
ence of these pretended evil Spirits, where-

136. *The sixth Evidence from the existence*  
as they prove no such Thing; since, as far as  
they may be very Rationally supposed (according  
ing to the Principle of those who own a Deity  
to be produced either by himself immediately  
or by such good Spirits, as his immediate In-  
struments; although these evil Spirits afore-  
said had never had a Being. B. I answer to this  
ing ye press me so hard herewith, these un-  
naturall and abhorrible Crimes abovementioned  
are very pertinently brought in, to prove the  
undeniable Existence, not only of GOD, but  
also of such evil Spirits: For that Distemper  
(whence these Unnaturall Actions aforesaid  
are supposed to draw their Originall,) must be  
either to be nothing else, save only a meer  
(at the most) absence of Reason; in which  
spect, that GOD either by Himself immediately  
or by the Ministry of such good Spirits, must  
be the principal Cause thereof, I will not  
yeild: For the Reason of Mankind, being  
only a *Gratuitous Donation*, freely conferred  
on him by GOD, he may preserve the same  
how long soever with, or withdraw the same  
how soon soever from, any of his Creatures  
in this Mortall Life He pleases, most Justly  
Righteously: But this does nothing to remove  
the Scruple; seeing herefrom these Unnaturall  
Actions aforesaid, can nowayes be alledged  
to draw their Originall: Nay, nor in such a Case  
is it possible to proceed from, such an

its, especially evil Spirits,

137.

Distemper, and therefore if it shall, (as must) be said, that that Distemper for- spoken of, besides the Partiall or Total of Reason, presently mentioned, in- moreover, within its Being, a Pronness ly inclination to perpetrat such Vitious s as are exemplified; that any good far less GOD, can be the immediat author of, I altogether deny: Seing no good Spi- atsomever, can be the author of, or any encline Men to, the Commission of any tion imaginable. And therefore those prompt Men to such; must assuredly l and wicked themselves.

But yet further, it being acknowledged, by o own a Deity, that God if He pleases, oly, Wise and Righteous Ends, known to lf, may totally abstract, both the Use and ple of Reason, from any of His Creatures State of Mortality we presently enjoy: clearly it follows, that such Persons as thus intirely denuded of Reason, might at all kind of flagitious Wickedness, al- o ways stirred up, nor incited by any ex- Agent whatsoever; as not knowing the d which thereby they make themselves unto: So that consequently, we perceive ost unnatural and abhorrible Crimes, al- mitted by Mankind, yet does no ways inferr or prove, the Existence of any such



138, *The sixth evidence from the existence of evil Spirits as we pretended.* B. I and this is a most false and absurd Alledge for supposing any Persons to be intirely void of Reason, they could not perpetrate commit any Flagitious, yea nor any, Wickedness whatsomever, any more then *Horsemen*, or any other *Brutes*; All whose Actions (if they may be so termed, as said is) perfectly conform to the Principles of Nature, being they are sufficiently endu'd therewith so far, as is necessary for attaining the end of Being, to such a Degree, as that Nothing natural can proceed from them; yet few of none of their Actions, can so much, as be acknowledged (by the most forward *Propugnators* of their *Species*) to be any way conform to the Principles of Reason, being the same, any considerable Degree at the least, as those acknowledge) is deny'd unto them. Deficiency whereof, is a Principal Cause, which incapacitates them to commit any sinful Actions, and which being supposed to be equally wanting in these Persons aforesaid, they could be no more capable to perpetrate any kind of less unnatural, Wickedness then these Beasts aforesaid. A. *Yet several of these Beasts who are confessedly both altogether and absolutely destitute of Reason, and in no Case capable of being affected with such evil Spirits, many and diverse times have been really mad, and*

dreadful Distemper meerly, have been acted  
 stirred up to produce such Effects, as were  
 not vicious, sinful, or enormous I confess,  
 use not contrary to the Law, yet ) remark-  
 monstrous, unnatural and abhorrible, as  
 non Experience has taught us. Ergo, A-  
 ns or Effects remarkably monstrous, un-  
 natural and abhorrible, may be produced by a  
 mad Distemper, without any Necessity of  
 ing in, such pretended evil Spirits to incite,  
 incapacitate the Actors for the Perpetration or  
 production of such. B. I answer this Ante-  
 cedent containing Three several Suppositions,  
 taken as universally granted and true, where-  
 not one of them is so, renders the Conse-  
 quent of no Validity, Force or Strength ima-  
 ginable. For First, this Antecedent supposes  
 the Beasts to be altogether and always de-  
 void of Reason; whereas ( albeit I do not  
 contradict the same ) yet there are diverse  
 that maintain the contrary, and affirm that all  
 Difference between Man and Beast, in  
 respect of Reason, is meerly gradual, and no  
 ways specifical. But passing this, as little to  
 Purpose, whether it hold or not. I an-  
 swer Secondly, this foresaid Antecedent sup-  
 poses those Beasts to be altogether incapable  
 of being any ways affected with wicked and  
 mischievous Spirits, which I confidently deny;  
 though they have been really affected by such  
 already

138, *The sixth evidence from the existence of evil Spirits as we pretended.* B. I and this is a most false and absurd Alledge for supposing any Persons to be intirely void of Reason, they could not perpetrate any Flagitious, yea nor any, Wickedness whatsoever, any more then *Horsemen*, or any other *Brutes*; All whose Actions (if they may be so termed, as said is) perfectly conform to the Principles of Nature, being they are sufficiently endu'd therewith so far, as is necessary for attaining the end of Being, to such a Degree, as that Nothing natural can proceed from them; yet few none of their Actions, can so much, as be acknowledged (by the most forward *Propugnators* of their *Species*) to be any way conform to the Principles of Reason, being the same, any considerable Degree at the least, as those acknowledge) is deny'd unto them. Deficiency whereof, is a Principal Cause, which incapacitates them to commit any sinful Actions, and which being supposed to be equally wanting in these Persons aforesaid, they could be no more capable to perpetrate any kind of less unnatural, Wickedness then these Beasts aforesaid. A. *Yet several of these Beasts who are confessedly both altogether and absolutely destitute of Reason, and in no Case capable of being affected with such evil Spirits, may at several times have been really mad, and*

spirits, especially evil Spirits.

139.

dreadful Distemper meerly, have been acted  
stirred up to produce such Effects, as were  
bo' not vitious, sinful, or enormous I confess,  
use not contrary to the Law, yet ) remark-  
monstruous, unnatural and abhorrible, as  
non Experience has taught us. Ergo, A-  
ns or Effects remarkably monstruous, un-  
ral and abhorrible, may be produced by a  
mad Distemper, without any Necessity of  
ing in, such pretended evil Spirits to incite,  
apacitat the Actors for the Perpetration or  
duction of such. B. I answer this Ante-  
ent containing Three several Suppositions,  
taken as universally granted and true, where-  
not one of them is so, renders the Conse-  
ent of no Validity, Force or Strength ima-  
able. For First, this Antecedent supposes  
se Beasts to be altogether and always de-  
d of Reason; whereas ( albeit I do not  
contradict the same ) yet there are diverse  
t maintain the contrary, and affirm that all  
Difference between Man and Beast, in  
spect of Reason, is meerly gradual, and no  
ays specifical. But passing this, as little to  
Purpose, whither it hold or not. I an-  
er Secondly, this foresaid Antecedent sup-  
ses those Beasts to be altogether incapable  
being any ways affected with wicked and  
schievous Spirits, which I confidently deny;  
ng they have been really affected by such  
already



140. *The sixth Evidence from the Existence*  
already, as the *Gergesens* Swine formerly  
ken of, mentioned *Matth: 8. 32.* Which  
stirred up to run violently down a steep  
into the Sea, and perish in the Waters. N  
here albeit the Text affirms these Beasts  
have been choaked by that violent Precipit  
cy, where with these Spirits acted them  
that Time: Yet that they Murthered themse  
yea or did any the least Sin in that Busine  
cannot be alledged, they being perfectly dest  
of the Principle of Reason; which is chie  
requisit to specifie any Action as confessedly  
ful. And *Thridly*, It supposes the foresaid D  
temper of Madnes, Capable of it self meet  
to produce Effects remarkably monstrous,  
naturall and abhorrible in Beasts, which I  
wayes deny: For albeit, I confess that  
abovementioned Distemper is Capable to  
duce Effects more Violent, Cruell and [ if  
will ] Monstrous also in Beasts, then wh  
they are perfectly free thereof, and in the  
own Naturall Temper and Disposition; ( just  
the Air and Wind, may be more violent  
Terrible, and dreadfully moved and trouble  
when under a seirce and stormy Tempest; th  
when the Weather is Calm and Seren: )  
that it can produce in them, any Effects un  
tural, or abhorrible to Nature is altogeth  
false; seing Nature in every Being whatso  
ver, alwayes endeavours the Preservation

self; And that as well when pressed un-  
 when perfectly free of any Distemper im-  
 ble. So that what Agent soever stirres up  
 Being to Act ( Viciously in Reasonable, or  
 uctively in Unreasonable Creatures )  
 ary unto its own Nature. I humbly con-  
 to be a real Enemy to the very Being and  
 re theteof; which can no wayes be said  
 d, who is both the *God*, Author, and Pre-  
 of Nature; nor yet of any other good  
 , who neither can, nor will stirr up any  
 , to ruin and destroy its own Nature. And  
 fore undoubtedly, it must be these wick-  
 d unhappy Spirits aforesaid, who are the  
 ed Enemy's thereof. And now finally,  
 more clear illustration of this present mat-  
 say, that I never Read or heard of any  
 either Mad, or free of all such Distempers;  
 That ever did perpetrat such Unnaturall  
 Abhorrible Filthyness, as diverse of the Pos-  
 of Mankind have Committed. Nor, 2<sup>dly</sup>,  
 mentioning their abstaining from Blas-  
 y's seing these are Dumb ) that did Hurt,  
 or Tear their own Bodies, or any part of  
 ame, with their Claws, Teeth, or any o-  
 Noxious Instrument: And much less,  
 ly, That ever did Violently Kill and  
 by their own Lives, except only these  
 formerly Spoken of, which to have been  
 of these Wicked Spirits, and not of any  
 Natural

142. *The sixth Evidence from the Existence*  
Natural Distemper, the History assures us: and  
there have been any such Beasts, besides who  
have unnaturally hurt their own Body's, or  
destroyed their own Lives; of whom we have  
never been heretofore informed, it is not impos-  
sible, but that they have also been Violently  
hurried thereupon, by the same evil Spirit  
foresaid: which takes delight in the Misery  
and Ruin of all Things, but in the Happiness  
and safety of Nothing: And also, 4<sup>thly</sup>, Whether  
any Beasts either in, or out of a Distemper  
have Madly hurt or Destroyed their own per-  
fectly known Offspring, they being the Parents  
or their own Parent, they being the Offspring.  
I freely confess my self not to be certain.  
And therefore consequently whatsoever  
Men or Women, has ever perpetrated any of the  
atrocious and unnatural Villany's presently  
mentioned, or any such like, we cannot  
conclude, that ( besides the Particular, or total  
Deficiency of Reason, or any natural Dis-  
temper flowing from Madness ) assure  
they must have been acted, and stirred up there-  
unto, by some exterior Agent or other, endow-  
ed with an implacable Hatred of their Nature,  
which not to have been GOD, or any other  
good Spirit, being evidently above manifested,  
it necessarily followes, ( these wretched, un-  
happy and mischievous Spirits, whose Existence  
we are presently endeavouring to prove )

*Spirits, especially evil Spirits.*

142.

It certainly been the Authors thereof.

*But, the deficiency of Reason is not the principal Cause, rendering these Bruits guiltless of any Crime, but rather the absence of the Law which prohibit them the Commission of such Actions; where no Law, is there can be no Transgression.*

B. I answer, first this, supposes one power to impose a Law upon all, and this is the Will of our GOD only. But, *secondly*, I deny what is alledged by you to be the true Cause, for if it never so strict and just a Law were enacted unto a Creature, yet, so long as the same Creature had neither Judgement to conceive, nor consider the Justice or Injustice thereof, nor the Danger of Transgressing the same: Nor Reason to Direct or Guide it in the Obedience thereof; then certainly nothing proceeding therefrom could any way be Culpable or become Worthy. A. *But yet, if the Deficiency of Reason were the only Cause, incapacitating Creatures to committ any sinful Action; hence it would follow that all such Creatures as are created therewith, ( these good Spirits aforesaid for example ) could undoubtedly perpetrate the same, which I believe ye will scarcely affirm; and therefore it is evident that this ground is not fully alledged, and consequently the building founded thereupon cannot be Firm.* B. I Answer, albeit I said it was the Principal Cause, yet it is indeed, in Creatures of such a low de-

T

gree



144. *The sixth Evidence from the Existence*  
gree as Bruits, yet that it is the only Cause  
any Creatures whatsoever, particularly  
these most highly-exalted and richly qualified  
Beings aforesaid, I did never either affirm  
believe; for their excellent Natures are so  
perfectly undepraved, and through Grace estab-  
lished, as that they neither will nor can commit  
any Wicked Act whatsoever. A. *He*  
*notwithstanding, it would seem to follow that*  
*such Persons as perpetrates such abhorrible and*  
*unnaturall Actions, are nowayes Culpable*  
*blame worthy herein, seeing these wicked Ac-*  
*tions aforesaid, are affirmed not to proceed from*  
*the Lusts or Corruptions of the Perpetrators*  
*which only renders any Action Vicious, but*  
*merely from these unhappy Spirits aforesaid,*  
*whom they are irresistably incited and stirred*  
*to committ the same.* B. I answer first, sup-  
pose this were granted, the present Argument  
should be nowayes weakened by such a Con-  
cession; but secondly, I say, that were the Ac-  
tors intirly devoid of Reason, or could the  
evil Spirits irresistibly move their Tongues  
Speak, or Guid, or Lead their Hands or other  
Members, to Perpetrat any such abhorrible  
Wickedness, then certainly the Actors should  
be perfectly Innocent, and Guiltless, and the  
Wicked Spirits should only be contaminat with  
the Vitiosity thereof: But in so far as any de-  
gree of Reason is continued with them, or

they concur and comply with these unhappy  
spirits in acting of any such Villanous Wick-  
edness : Or thirdly, in so far as they yield  
so far, or too easily unto their motions and  
allurements, Or fourthly, in so far as their Spi-  
rits are Tickled with pleasure in Perpetrating  
the same : Or fifthly, In so far as they have  
been necessary to the Original of such a Temp-  
tation, exactly in so far they are Contaminat-  
ed with, Guilty of, and answerable for the Vi-  
cious Filthynefs, of the same : And therefore  
it clearly appears that these abhorrible  
Actions aforesaid, are certainly occasioned by  
some External Agent or other (exterior to the  
Nature ; I understand, though not to the Per-  
son) stirring up and inciting them to perpetrat-  
these Actions, so diametrically contrary to Na-  
ture, and these are only the evil Spirits form-  
ly mentioned, *A. But again, he who cruelly  
kills, or perhaps slays his Parent, or any other  
of his nearest and dearest Relations, committs  
certainly a most unnatural Action : And  
yet, that, so villanously wicked, Action, may  
proceed from some vitious Lust or other,  
raging within him, as from Covetousness  
for Example, so that there remains no Ne-  
cessity imaginable of alledging any such ex-  
terior agents particularly these pretended e-  
vil spirits, whence that, or any other Un-  
naturall action whatsoever, may be said to*

145. *The sixth Evidence from the existence*

" draw its Originall; seing the base and v  
 " ous Lusts resideing within the Heart of Ma  
 " are but too capable to give a being thereun  
 B. I answer, that very action of beating  
 killing the Parent, for example, must be consid  
 ered either as contrary unto Reason, or as co  
 trary unto Nature; ( waveing all Religious co  
 siderations at the Time ) in so far as it is contr  
 ry unto Reason, Covetousness, or any oth  
 Corrupt and Vitious Lust, possessing the Heart  
 may be the principal ( suppose not the only  
 Original thereof, [ so long as there are any f  
 evil Spirits to enkendel, blow up and augme  
 the Flame of the same ] I willingly acknow  
 ledge: But in so far as it is purely contrary  
 Nature, that any Lust whatsomever can be the  
 principal Cause or Originall thereof, I confidently  
 ly deny: For every Lust, how Vitious soever  
 lodgeing within the Bosom of Man, as it close  
 adheres unto Nature [ corrupted Nature I mean  
 is said is ] and consequently cannot possibly  
 exist without the same; so it alwayes endeav  
 ours not only the seeming conservation, but all  
 the real gratification thereof, by some counter  
 at the least, or shaddow of pleasure or profit  
 one kind or other, thereby accrewing, or seem  
 ing to accrew, to the Person indulging the same  
 From whence it evidently follows, that every  
 unnatural action whatsomever, endeavouring  
 neither the seeming Conservation, nor yet the

Gratificati

*sixth Evidence from the Existence of* 147.  
ification of Nature, necessarily must draw  
Originall else-where, then from any of  
de, so often formerly repeated Lusts and  
corruptions; whose very being altogether de-  
ends upon the very being and continuance of  
ature [ Corrupted Nature I alwayes under-  
and ] and which none of them can any more  
to destroy, then its own proper being afore-  
which [ according to the Physicall axiome  
*Natura est sui defensiva* ] is impossible for it to  
end: So that necessarily there must be some  
terior Agent or other inciteing and stirring  
the Persons to the Commission of that form-  
ly mentioned, or any other such, unnatural a-  
trary and unimaginable: And without whch I hum-  
ly conceive that an unnatural Lust would  
beve a direct Contradiction in Terminis.  
But further, for a Man to desire to ly with a  
Lust is a most unnaturall & abhorrible Lust, &  
I mean that some wretches Participating of the Hu-  
man nature, have been abominably polluted there.  
both History & Experience do clearly de-  
monstrat. B. I answer, by yeilding all that is here  
alleged, seing it serves as another undeniable  
testimony, to prove the Being of these Wicked  
Spirits aforesaid, who are so Subtile and Po-  
werfull to entice and allure any endued with  
Reason and Judgement, to the Perpetration of  
such monstrous and Nature-abhorring Vil-  
lanyes: For were they not some such exterior  
and



148. *Spirits, especially evil Spirits,*

and powerful Agents, Capable to engage  
stirr up Foolish and inconsiderate Creatures  
rush on headlong directly, as it were, out  
the very Belly of Nature, upon such abhorrent  
Wickedness, and consequently upon inevitable  
Ruin and Destruction thereby to themselves  
procured; I can never conceive, That even  
Lusts of Men (although vitious, yet being  
ly naturall) would ever stir him up to do  
that foresaid detestable Company of Beasts,  
more then the Lusts of Beasts, does engage  
them to desire such unnatural Company of

” A. Hence says the *Atheist*, It seems  
” follow, That if there were none such  
” teriour Agents aforesaid, the Lusts of Men  
” and Beasts, being, in that Respect, equal  
” as the Lusts of Beasts are purely Innocent  
” and Sinless, so (laying aside these Agents  
” aforesaid) every Lust of Man would neces  
” sary be free of any Tincture of Sin, be  
” this is somewhat harsh to believe. B. In  
” swer, This can never be supposed to follow  
” unless there were equal [I understand spe  
” cifically altho’ not numerically the same] principles  
” in both. For albeit there being no other Principles  
” in Beasts, above vegetative, except that only of  
” Nature, and none of their Lusts at any Time con  
” tradicting the same, they cannot rationally  
” said to be any Ways sinful or polluted in their  
” Doings; Yet seeing that in Man there are con  
” sciousness

*sixth evidence from the existence of 149:*

ly two several Principles, viz: Of Na-  
( sensitive Nature I here mean ) and Rea-  
granting the *non Existence* of these A-  
as afforsaid ] the Lusts of Men, altho'  
ays contrary unto Nature [ as from what  
bove said, appears they could not be ] but  
her too much inclin'd to gratify the same,  
ing corrupted, as said is, might notwithstand-  
hereof, prove directly contrary to the Princi-  
of Reason, and so in that Respect, both  
and Polluted, as it would now be for  
arry'd Man to use or desire the Company  
any other Woman, besides his Wife. And  
I must needs say, that were there no such  
ed exterior Agents, as are diverse times  
erly mentioned, I undoubtedly believe,  
our Evil Actions ( notwithstanding all  
Vicious Lusts aforesaid proceeding from  
Corruption of our Nature as said is )  
ould certainly be both a great deal fewer in  
umber, and far less Attrocious; in Quality;  
now, to our sad experience, we find them  
e.: But haveing spoken long enough of  
and much longer then when we entered  
this Head, we intended, we shall there-  
proceed, and bring in other Evidences  
ly proving the existence of such Wicked  
ts. So then *Thirdly*, This shewes that  
are such in that, they have entred into,  
Possessed Liveing Persons, as has most re-  
markably

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markably appeared, in the monstrous  
fearful Blasphemy's they have Tempted  
to utter, and likewayes sometimes have cap-  
tat them to Reveal things to come. And

*Fourthly*, In that sometimes weak Creatures  
while Possessed by them have been so  
wonderfully Strengthened, exceeding the power  
Nature, as that no Man could bind them,  
not with Chains: For albeit some such,  
that Man in the Gospel, mentioned Mark  
for example, had been often bound with Fet-  
ters and Chains, yet the Chains had been plu-  
ed asunder by him, and the Fetters broken  
peices; neither could any Man tame that Person  
who abode alwayes Night and Day as  
Scripture Speaks, *in the Mountains and in*  
*Tombs, crying and Cutting himself with stones.*

But leaving this, *fifthly*, This likewise  
shews that there are such evil Spirits in the  
they have assumed sometimes the appearance  
other times the real Bodies of already De-  
ceased Persons, whom they have so remark-  
ably Acted and informed, as that through  
same they have foretold future Events; and  
also have tempted, stirr'd up, and incited Per-  
sons of either Sex, to committ most base and  
shameful Filthynefs therewith. *A. But these*  
*may be, yea and sometimes are true, real, and*  
*visible Appearances of such aerial Bodys, sometimes*  
*in one Shape, and sometimes in another. And*

*sixth Evidence from the Existence of 157.*  
*Times, as the Beholders would think, like the*  
*Bodies of Men:* And yet indeed more  
able then so, like two contrary Armyes,  
hereof some perhaps seem as if they were  
on Horfe, and some upon Foot Fighting  
dexterously and desperately one against a-  
nother, at one Time in the Air; at another on  
the Earth, and perchance sometimes the one  
Army will evidently appear to obtain a notable  
Victory, by Chasing, Dispersing, and Scat-  
tering the other intirely; Yea, and sometimes  
showing some remarkable Bodies therein to  
the Eye. Besides several other Tokens of a com-  
mon Victory. Now such appearances as these,  
are not only Recorded by severall most Credi-  
ble Histor'ians (such as *Josephus* in his *Hist-*  
*ory of the Jewish Wars*, for example) but  
are many times Attested by diverse of all Ages  
and Nations, professing themselves to have  
been Eye Witnesses of such remarkable appear-  
ances. As also other Persons have most seri-  
ously affirmed themselves to have been Eye  
Witnesses of diverse other Conceits of this Na-  
ture; whereof some have professed themselves  
to have truly and really seen and beheld these  
appearances, which are ordinarily Termed  
Visions, representing Persons sometimes who  
are then Living, sometimes such as are already  
dead: Others have faithfully Related them-  
selves to have both seen and heard these other  
appearances



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appearances called *Water-wraths*, which are ordinarily remarked to appear, yea and to be also, before the Perishing of some one or other near such Places of the Water as these are observed to frequent: Others again will speak of *Elf-Bulls*, by the Company of which, they assuredly affirm, some Cowes to bring forth Calves, suppose at such a Time, they are certainly known to have had the Occasion of no other Bull whatsoever: And moreover finally, there is only one kind of appearance more, which we shall beg Liberty to instance at the Time, called *Fairies*; whereof, there are diverse Persons Professing themselves ready to avouch it unto Death, if called for to do, that they have seen diverse such, sometimes in Company's Danceing most Merrily amongst themselves, others at other times Travelling very gravely and sadly, as if they had been carrying a Beer, or Dead Corps, the Reason of Appearance whereof, they have also had amongst them, in the mean while: And therefore such appearances of Body's, whether Dead or Alive, is a very Weak (if any way worthy to be called a) Testimony of such pretended evil Spirits, as are made the Subject of this present Argument. B. To this I find that tho' some of these instanced, may appear more like Old Wives Fables; yet waving the consideration either of the Truth or falshood

*sixth Evidence from the Existence of 153.*

such at present, as not being firmly assured  
myself whither they are to be believed or not;  
shall only therefore give a general answer as  
follows. *First*, Then as to these Resembl-  
ances of aeriall Body's appearing diverse times  
in the Clouds, which the imaginations of Men  
will be apt to Fancy, sometimes like Cities or  
Castells, or Houses, yea or formed according  
to their Conceits like Horse or Men, this, be-  
ing undoubtedly known to be nothing else,  
are only various Figures formed by different  
and interchangeable Concourses of the Clouds,  
does nowayes concern the present Affair we  
are treating: The Causes of such appearances  
being easily observed by, and evidently Obvi-  
ous unto, the Judgement of any endued, but  
with an ordinary Capacity, or small measure of  
consideration: But as to the *second*, These  
Armies of Men, and such like admirable Re-  
semblances ( and the same may be said of  
Ghosts, Water-Wraths, and Elf-bulls, ) I hum-  
bly conceive that if they be not true and reall  
Spirits [ either by the speciall Commission or  
Permission of GOD ) assumeing these aeriall  
Bodies, and that purposely either to act such or  
such Things, or to foreshew such future events  
as usually follows such Apparitions, or for  
some notable End or other, known certainly to  
GOD only at all Times, and diverse times pro-  
bably to the actors themselves, if Spirits, ac-

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According to this Supposition, but whether good or evil Spirits, it is all one, although not the particular proof of Evil Spirits; yet the least of GOD, the chief Subject of the whole Discourse.

If these admirable aeriall Appearances, be neither *first*, true and real Spirits ( for of the Ends aforesaid, or some such like, suming such aeriall Body's ( which will be found hard, to be made evident, either affirmatively or negatively ) nor yet *secondly*, an assured Effect, of any such limited or finite thing ( which I am neither concerned, nor resolved to affirm, or deny ) then certainly at the least they are a notable Manifestation, both of the wonderful Power and Wisdom of God, who can make such a pure and liquid Element, as Air, produce such perfect and compleat Shapes and Forms of Men, Horse, yea and Army's, exactly both represents and fortells such Actions and Events, as shortly thereafter assuredly falls out near to such Places, where these Appearances are observ'd: For the Events exactly corresponding with the Signe, makes more then probable, that either the Air must be gifted with such a Measure of Prescience, as to know assur'dly, that individual future Events, which it so perfectly both represents, and prognosticates: Or otherway's, this failing ( as it must, seing we know the same, ridiculous

*sixth Evidence from the Existence of 155.*  
be affirm'd ) then undoubtedly there must  
be some Superior ( although, perhaps to ma-  
ny, unknown, yet assur'dly most understand-  
ing and pow'rful ) Cause and Agent, who  
both has that Element of the Air at Command,  
which he both can and does reduce into what  
forms & shapes soever he pleases, & also infalibly  
knows these future Events, which he so evident-  
ly hereby prognosticats to Mankind ; and this is  
no other then, *The LORD our GOD* : Here  
being no other Explication hereof possible,  
unless we should referr the same altogether to  
*Fortune*, or *Chance* ; to which we may, with  
good Reason, ascribe the Building of *Edin-  
burgh Castle*, or of any other strong Hold  
whatsoever. And *Thirdly*, As to these  
*Fairies*, also formerly spoken of, if Credit  
may be given to such as confidently affirm  
themselves to have been Eye Witnesses of their  
Existence, and Appearance ; Then certainly it is  
evident, *first*, That they are Spirits ; seing  
according to the vulgar Report, from whence  
only we derive all our Certainty of such Ap-  
pearitions ) it is commonly affirm'd, That their  
Spectators, or those who have any Way con-  
versed with such, have confidently maintain-  
ed that, diverse Times, they have both heard  
them speak, and also seen them perform such  
actions, as are only competent to reasonable  
creatures ; and shortly thereafter vanish out  
of



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of Sight : And Moreover, from t<sup>e</sup> fore-  
Ground of our certainty of their Existence  
it is undoubtedly manifest *secondly*, That  
they are evil Spirits ; seing hereby we are  
suredly inform'd, That to pronounce the ble-  
ed Name ( or for any one heartily to recom-  
mend himself into the Hands and Protection  
of God or Christ, is the readiest Way imagi-  
nable, to be free of their Fellowship. If it be said  
*That this vulgar Report, is no certain Proof  
either that simply they are Spirits in general,  
that they are evil Spirits in particular.* I an-  
swer, It is the very Proof we have for their  
Existence, as said is, which sufficiently clears  
the Objection, as to them.

But *fourthly & lastly*, as to these dead Bodies  
formerly mentioned, instanced by me ; and con-  
cerning which the *Atheist* moved this Scruple  
whither they really, or in appearance only  
Represented unto our View : I presume to  
affirm, that they are an evident Testimony of  
some intelligent and Powerfull Spirituall Sub-  
stance (or other, thus actuating them : For al-  
beit we may suppose the Pure and Liquid Air  
( through its changeable Nature, and by reason  
of the various and different motions thereof,  
and Forms and Shapes which it sometimes  
receives ) capable to Represent such Figures  
and appearances, as our Imaginations may Fancy  
to Resemble ; *either an House, Castle, Hor-*

*sixth Evidence from the Ex-istence of 157.*

*or Body of a Man, or any such like wanton, uncertain Conceits, as these in generall :*

that it can exactly Represent the very Image of such a Person, as we know to be already Deceased, carrying all the compleat Thoughts, Lineaments & Features, which were observable in that Persons Face while Alive, meerly of its own Naturall Power and Generation, cause the same to Move, Walk, Speak, yea and sometimes Fortell Things, to come; is simply impossible : For unless we shall affirm the Air to be an intelligent Being of it self ( which is both Absurd and Ridiculous to alledge ) we shall be necessitat to conclude that these so notable Effects and Powers of Reason and Understanding, so remarkable in these Dead Body's aforesaid, must necessarily flow and proceed from, and be Vigorously stirred up and put in act by, some one other Exterior Agent, admirable both in Power and Intelligence ; and this most certainly is some Spirituall Substance as aforesaid ; seeing it altogether exceeds both the Power, Capacity and Understanding ( if I may apply such a Term to any thing altogether deficient thereof ) of all or any Corporall or Bodily being imaginable, meerly of themselves, and without the Aid or assistance of some such Spirituall Beings, as aforesaid ; to produce such remarkable and admirable Effects. And then again

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gain whensoever these Body's formerly mentioned, do either speak or act falsely, basely Wickedly; we must certainly believe and affirm that the Spirit then actuating and informing such Body's, must needs be of the same Temper and Stamp; since every thing according to its own Nature, and the Essential Principles thereof. A. *Then it would follow that whensoever that Body afore said pronounces a true Sentence, the Spirit at the time actuating the same, must needs be always a faithfull and good Spirit.* B. I answer first, this is nothing to the purpose in Hand. And Secondly, it doth nowayes follow: For if together with that true Sentence afore said it happens either to Speak or act any thing Corrupt or Vicious besides, then we may certainly perswade our selves, that the Spirit whence such words or actions proceeds, must needs be Corrupt and Vicious it self; according to the old and true axiom, *malum est quolibet defectu, bonum vero ex integra causa.* And also moreover, albeit there should be nothing more either spoken or acted besides the true Sentence formerly supposed: In which Case, although hereby indeed we should be obliged to suspend our Judgement from rashly affirming the same to be an evil Spirit (there being no reason given, why we should either say or think so, at the Time, only upon account



*the sixth Evidence from the existence of 159.*  
ompt of that meer Sentence aforesaid ; yet  
withstanding hereof neither can we prudent-  
ly (by reason only of such a truth Pronounced)  
confidently either affirm, or believe the same  
questionably to be a good Spirit ; seing these  
wicked Spirits aforesaid can when they please,  
suddenly Transform themselves into Angels  
of Light, for their more easily & readily effectu-  
ing their wicked and mischievous purposes  
and intentions. Now this being all we were  
concerned to have made good at the time :  
and also having spoken sufficiently of the mat-  
ter in Hand ; we shall proceed to the other E-  
vidences proveing the Being of such unhappy  
Spirits. So then *sixthly*, This clears such to  
be or at the furthest to have been, in that  
formerly they gave such Famous responses  
through the *Heathen Oracles*. *Seventhly*, In  
that they have haunted and frequented several  
Places and Houses, and that in such a fearfull  
and terrifying manner, as that the affrighted In-  
habitants thereof ( to the end they might evite  
their undefireable Company ) have been neces-  
sary for some time to abandon these Places, e-  
specially on the Night Seasons. *Eighthly*, In  
that they have Tempted and allured Foolish  
Inconsiderat Creatures to enter into Pa-  
rison, Covenant or Contract with them : The  
highest degree thereof ( according to my weak  
judgement ) has been, when they have enticed



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them to Renounce their *Baptism, and inter*  
*in GOD and CHRIST, and to become the*  
*Sworn and devoted Slaves and Servants, for*  
*few momentary, vain, vanishing and seeming*  
*Pleasures. Ninthly, In that these too off*  
*ous, unwearied, and restless Spirits, have cho*  
*rather to play at half Game, then to be altog*  
*ther out of Exercise and Employment, by d*  
*firing allowance and Liberty from such, wh*  
*although in imminent hazard of their Lives, y*  
*would make no Contract or Bargain with*  
*them; that at the least they might be per*  
*mitted to plead their Cause, and vindicat the*  
*innocency, by manifesting and laying open th*  
*deceitfull Calumnyes wherewith their Accu*  
*ers have unjustly aspersed them: That f*  
*[saying they could not prevail against both*  
*yet | they might be sure to have the one Part*  
*for their Pains. Tenthly, In that while se*  
*ously, yea or accustomarily invocat, They ha*  
*diverse times appeared in a most dreadful man*  
*ner, unto these unhappy Creatures, to the gre*  
*terrification and affrightment of such; yea, an*  
*sometimes of others also, who have been un*  
*fortunately present at the Time of such Hell*  
*Invocations. Eleventhly, In that they ha*  
*been permitted by the Sovereign Ruler, fo*  
*Holy, Wise, and excellent Ends, known*  
*Himself, to Vex and Trouble Poor Creature*  
*by taking them out of their very Beds, upon t*  
*Ni*

the sixth evidence from the existence of 161.  
light, and dragging them hither and thither  
a considerable Time, and even constrained  
that same Mighty Power to bring them  
actually back again to that very Place: And  
is sometimes for the Offence of the Parent of  
such a Creature. As was the Condition of a  
Welch Souldier, while quartered in Ab-  
erdeene in the time of the late Civil Wars, whose  
Father [ as I am Credibly informed ] having  
contracted with the Devil, that he [ for satis-  
fying some of his Curiosities ] should have his  
first Lawfully begotten Child; and which being  
the same Souldier aforesaid, the Devil was per-  
mitted as said is [ and that as a Terror and  
terrible Caveat to other Parents ] thus con-  
stantly to vex the poor Creature till he should  
confirm his Father's Deed, which he never  
did, during his abode there at the least, accord-  
ing to my information, which I had from one,  
who Professed himself to have heard this from  
an Eye-Witness who had been one of those who  
had watched that miserable Souldier the Night  
(if my Memory fail me not ) immediatly preceed-  
ing ) relateing the whole Circumstances hereof,  
the late Laird of Haddo, Uncle to this pre-  
sent Earl of ABERDEEN.

Twelfthly, In that they have dreadfully ter-  
rified, yea broken the Necks, and otherway's  
tormented, and also sometimes visibly lift'd  
up, and irrevocably away taken such as

ordinarily have devoted themselves unto the  
*Thirteenthly*, In that they have counselled, en-  
 ticed, and also sometimes effectually perswaded, tempt'd, and assist'd diverse unhappy Wretches, by Murdering, and Destroying themselves to shun a few temporal Troubles and Pains, although with the greatest Hazard of eternal Misery & Sorrow; which, through the Violence and Hurry of Temptation, they scarce had time to consider. *Fourteenthly*, and *Lastly*, In that they have diverse Times, from several Manner of Motives, and in sundry Forms visibly appear'd, as  
*First*, When they have been seriously invocated, of which already. *Secondly*, Sometimes before, and sometimes after the Perpetration of some atrocious Offences. *Thirdly*, When Persons have too greedily desir'd the Knowledge of unreveal'd Secrets. *Fourthly*, When Men or Women, have too anxiously and covetously thirst'd after the Possession of more of the Things of this World. *Fifthly*, When their Spirits have been inbitter'd, and invenomed with Hatred, Malice, and Revenge against their Enemy's. *Sixthly*, When their Spirits have been greatly oppressed, weighted, and bowed down, with Melancholy, Grief, and Sorrow under some heavy and grievous Burden, either of Sin, Trouble, or Affliction. Now the Examples of all these diverse Ways aforesaid

where



*sixth Evidence from the Existence of 163.*

Whereby both the *Cunning* and *Malice* of such Spirits, have been observ'd, being so frequently to be had, some in one, some in another History, and some even so obvious to common Observation: I judg'd it a Task, altogether unnecessary to particularize the same; least it might seem tedious to enlarge upon each one. And therefore, leaving off to prosecute this matter any further, we shall proceed to the 2<sup>d</sup> Proposition, mentioned in the Beginning of this Argument. *Viz:* That the Being of Spirits, particularly, of evil Spirits, manifests the Being of a Supreme and over Ruling Pow'r in the World; which is GOD only. And this we shall prove GOD willing, *First*, From the very Being, *Secondly*, From the Origin- or Beginning of such Spirits therein. And therefore that the same may be made evident from the very Being of such Spirits as said is; we will be necessitat to consider, first, The Number, Nature, Quality's, Pow'r, Duration and Policy of these unhappy Beings, And secondly, What Power, Wisdom, and Goodness, is indispensibly Requisite, and sufficiently capable to guard the whole, at the least this over-World, from being altogether over-run, or return'd undone, & destroy'd thereby. *First*, then as to their Number, we cannot but judge the same (although not Infinite, because impossible, as is formerly made evident) yet certainly



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tainly admirable, and astonishing, when we consider and reflect, upon the dreadful Assaults they make against, and lamentably successful Victory's they obtain over, so innumerably many diverse Persons in so many different Countries, Kingdoms, and Climats, throughout the whole habitable World at one, and the same Time. So as that their vigorous Pursuing and effectuating, their wicked, atrocious, and heinous Purposes, and Designs presently in Turkey, Arabia, and the remotest Places of Africa and America, makes there Motion nothing the more slow, nor Snares, and Stratagems, in any Respect, the less numerous, nor any Whitt the more unsuccessful, in Scotland, England, or any other Part wheresoever we are. Next, Let us consider their Nature which is purely Spirituall, that is to say, immateriall, Incorporeall, Agile, Sagacious, and not by any Bodily Substance altogether unperceptible; whence we may clearly perceive their prevailing against such heedless and inconsiderate Mortals (as does not circumspectly and narrowly endeavour both to remark and evite their Drifts and Designs,) to be most facile and easy. Thirdly, As for their Quality's, That they are in the highest Degree imaginable by us, Base, Treacherous, Deceitfull and False, Proud, Cruell, Malicious and Revengefull, Filthy, Impure, Polluted and Prophane, Cursed, Ex-

ecrated

*sixth Evidence from the Existence of 165*  
ble, Hatefull and Abhorrible; Appears  
too evident, from the Effects thus Qualified  
remarkable; in the Carriage, or rather Miscar-  
riage of their most Diligent and Devoted Slaves  
and Servants. *Fourthly*, As to their Power,  
must needs be tremendously great and dread-  
ful, seeing the Authority of Kings & Emperours,  
the Strength of Champions and Conquerors,  
as ordinarily and easily baffl'd, overcome  
and Tramp'l'd upon by these Proud and Am-  
bitious Spirits, as the most weak and contemp-  
tible Wretches. Then *Fifthly*, as to their Du-  
ration, That they have been from the very Be-  
ginning of this World, at the least, from the  
beginning of the first Man, that ever had a Being there.  
The lamentable Effects of their Tyranny, re-  
peat in every credible History, written since  
that Time, makes undenyably apparent unto us.  
And *Sixthly*, and *Lastly*, As to their Policy,  
Cunning, the Victory's they ordinarily ob-  
tain over the deepest Politicians, and most learn-  
ed Clerks and Schollars, being as famous, yea  
more remarkable, then what they ever ga-  
in over the most ignorant and foolish Crea-  
tures, does but too lamentably and certainly, clear  
the same unto us.  
For they contrive their Designes so sagacious-  
ly and subtilly, weaves their Snares and Nets so  
secretly and cunningly, and covers and hides  
them so closely, secretly and obscurely, and fi-  
nally

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naly catches and draws their Prey so powerfully  
and, by Mortals, irresistibly; as that neither  
Policy of *Ahitophel*, nor the happy Occasion  
of good Company, wherewith *Judas* was tra  
ed, nor the most vigorous and lively Strength  
the most renowned Conquerors and Cham  
ions; Nay nor yet the Power, and Wisdom  
*Adam*. while in the Estate of Innocency, could  
capacitate them, or either of them, any Way  
perceive, resist to purpose, or evite the snare  
And therefore, In brief, we must needs acknow  
knowledge, there Power and Number being  
conjoynd to be sufficiently valide, and able to  
ruin, confound and utterly overthrow; all man  
tall Powers whatsoever, although possible to be  
indissolubly unit'd, chain'd, and link'd together  
by the nearest and straitest Bonds of amity and  
Association (that such imperfect and feeble  
fight'd Creatures as we are, can any Way com  
ceive) either desir'd, or imaginable. The  
Policy, so notably promov'd, by the constantly  
stantly iterat'd and renew'd Experiences of the  
Validity of all naturall and artificiall Me  
whatsomever (confessedly flowing from the  
long liv'd duration) so highly advances the  
Subtilty; that all the Cunning Wisdom and  
Understanding of Mankind, without divine  
Assistance, is much less comparable thereto  
than the rude Knowledge of a Rustick, is to  
that of a most profoundly learn'd, acute  
sagacious



*sixth Evidence from the Existence of 169.*

...acious *Philosopher* their Nature so purely  
...itual, Subtile and insensible, as makes it impos-  
...possible for any cloathed with Mortality,  
...perceive or understand, whither they, or any  
...them, be either present or absent; except by the  
...fect allennarly : Unless when they assume  
...me Corporeall Appearance, which most pro-  
...ly they never do: except when engaged by  
...olitick intention of prosecuting their own  
...chievous Designs. Their qualities so base,  
...exorably Malicious, Polluted and Venemous,  
...renders their Company, Converse and Cor-  
...dable dependence ( and much more all Mutuall  
...all moice and Leagues, familiar and Reciprocall  
...venants, Pactions and Contracts, with such )  
...together intollerable, unless by such only, as  
...in Love with ( or at the least are so pre-  
...umptuously and unreasonably bold, daring  
...Audacious, as that they do no wayes fear  
...The dread ) Eternall, certain, and inevitable wo;  
...ne Co disgrace. And now that the World, and  
...es of inhabitants thereof, are not only in some Tol-  
...Meable degree, preserved free from irrecover-  
...om the Ruin and Destruction ( the naturall and  
...ces the horrible Fruits and Effects of their Malice  
...om the Euvy towards every Being happyer then  
...t div themselves ) but likeway's both kept in the  
...herein an excellent order imaginable, directingly  
...ck, is ing to the Soul-ravishing Glory of GOD,  
...cuted Good of Mankind, and most assured con-



tinuance of the several species of sublimity  
 ( not to concern our selves here, with any of the  
 Celestiall ) Beings, dureing the Divine Pleasure.  
 As also that any, especially so remarkable  
 Tokens and Evidences, of Love, Humility,  
 Patience, Chastity, Truth, Justice and Holiness  
 ( all which are Graces and Vertues so diamet-  
 rically opposite and contrary unto their  
 base and abhorrible Natures and inclinations )  
 should shine so brightly and clearly, in the Lives  
 and Conversations of any of the Children of  
 Men; all whom ( if possibly they could ) they  
 would certainly reduce to the same condition  
 and degree of Misery and unhappyness with  
 themselves; or rather to a degree below them-  
 selves, that so they might insult and triumph  
 over them, by uninterruptedly wreaking their  
 contempt and Malice upon them. That such  
 Glorious and Blessed Effects, so undenyably  
 contrary to the Naturall Propensions and in-  
 clinations of these base, unhappy, and envious  
 Spirits I say, should appear so signally  
 remarkable in this lower World; wherein, by  
 their sad Effects we know them, but too cer-  
 tainly to remain: Is an evident manifestation, that  
 assuredly there is, some adorable and excellent  
 Being, who thus graciously, wisely and Pow-  
 erfully, Preserves and Governs this lower and  
 Visible World, and all the inhabitants thereof  
 as it were, Meagre the Hearts of these mischie-

*sixth Evidence from the Existence of 169.*

Wretches, whose Natures are not only  
tainted and defiled, but altogether, as it were,  
inflamed and swollen with the hatefull Venom of  
Malice and Envy, towards every Being what-  
soever, in any degree imaginable, happier  
in themselves, as said is. For assuredly,  
not their Spiteful and Hellish Rage and  
Malice, admirably restrained, curbed and chain-  
ed up; and Mankind ( by some adorable and  
indefeasible Power, Unerring Wisdom, and in-  
comparable Goodness ) graciously and wond-  
erfully preserved and guarded therefrom ; We  
could not choose but from the presently forego-  
ing considerations be most rationally and firm-  
ly assured and perswaded, that not only no Mor-  
tal could possibly shun or evite these their  
dangerous and terrible Temptations : But also  
that all thus Tempted and assaulted, must needs  
inevitably and irrecoverably quit ruined o-  
vercome and destroyed thereby : Which evi-  
dently clears the second consideration formerly  
proposed, as observable by us, *Viz,* What  
Power, Wisdom and Goodness, is indispensibly  
 requisite, and sufficiently Capable, to guard the  
whole Universe, at the least this lower World;  
from being altogether overrun, overturn'd, un-  
dermin'd and destroy'd by these evil Spirits afore-  
said. *A. But seeing these wicked Spirits have  
already brought, and dayly does bring : First,*  
*great and real Dishonour unto GOD, ( to*

tinuance of the several species of Sublimity  
 ( not to concern our selves here, with any of the  
 Celestiall ) Beings, during the Divine Provi-  
 dence. As also that any, especially so remarkable  
 Tokens and Evidences, of Love, Humility, Patience,  
 Chastity, Truth, Justice and Holiness, ( all which are  
 Graces and Vertues so diametrically opposite and  
 contrary unto their base and abhorrible Natures and  
 inclinations ) should shine so brightly and clearly, in the  
 Lives and Conversations of any of the Children of  
 Men; all whom ( if possibly they could ) would certainly  
 reduce to the same condition and degree of Misery and  
 unhappiness with themselves; or rather to a degree below  
 themselves, that so they might insult and triumph  
 over them, by uninterruptedly wreaking their  
 contempt and Malice upon them. That such  
 Glorious and Blessed Effects, so undenyably  
 contrary to the Naturall Propensions and inclinations  
 of these base, unhappy, and envious Spirits I say,  
 should appear so signally remarkable in this lower  
 World; wherein, their sad Effects we know them,  
 but too certainly to remain: Is an evident manifestation,  
 assuredly there is, some adorable and excellent  
 Being, who thus graciously, wisely and Powerfully,  
 Preserves and Governs this lower and visible  
 World, and all the inhabitants thereof as it were,  
 Meagre the Hearts of these mischievous

*sixth Evidence from the Existence of 169.*  
Wretches, whose Natures are not only  
tortured and defiled, but altogether, as it were,  
inflamed and swollen with the hatefull Venom of  
Malice and Envy, towards every Being what-  
soever, in any degree imaginable, happier  
in themselves, as said is. For assuredly,  
not their Spiteful and Hellish Rage and  
Malice, admirably restrained, curbed and chain-  
ed up; and Mankind ( by some adorable and  
almighty Power, Unerring Wisdom, and in-  
comparable Goodness ) graciously and wond-  
erfully preserved and guarded therefrom ; We  
could not choose but from the presently forego-  
ing considerations be most rationally and firm-  
ly assured and perswaded, that not only no Mor-  
tal could possibly shun or evite these their  
dangerous and terrible Temptations : But also  
all thus Tempted and assaulted, must needs  
inevitably and irrecoverably quit ruined o-  
vercome and destroyed thereby : Which evid-  
ently clears the second consideration formerly  
proposed, as observable by us, *Viz,* What  
Power, Wisdom and Goodness, is indispensibly  
 requisite, and sufficiently Capable, to guard the  
whole Universe, at the least this lower World;  
from being altogether overrun, overturn'd, un-  
dermin'd and destroy'd by these evil Spirits afore-  
said. *A. But seeing these wicked Spirits have  
already brought, and daily does bring : First,*  
*great and real Dishonour unto GOD, ( to*



170. *Spirits, especially evil Spirits.*

Speak according to the Sentiments of such  
own a Deity) by causing his Name to be dishonoured, his Will Resisted, and his Holy, Just, and Righteous Law's, to be basely baffled, trampled upon, broken, and contemned. *Secondly*, By great Disorder and Confusion throughout the whole World, by making the good, Natural, laudable & commendable use of so very many Beings therein, rationall and irrationall, Sensitive and Insensitive, animat and inanimat, to be directly Confounded, Perverted, Changed, and abused. *Thirdly*, So great Ruin and Misery from chief to Mankind, by occasioning the greater part of that whole race to be Destroyed, and eternally damned: And the rest (albeit so happy as to evite this sad and irrecoverably Tragical End; yet notwithstanding) to endure a great share of the Lamentable Effects of their Sins and Offences, they happened to fall into through the Violent Hurry of their fears, Temptations; *Viz:* Crosses and Miseries, Pains and Torments, Shame, and Disgrace, and Death it self. From all which, and such like, they might have been perfectly freed had not the deceitful Allurements, of such unhappy Spirits enticed them to offend. *Fourthly*, So great Misery and unhappiness to these Wretched Spirits themselves, in meeting a continuall dayly and Hourly addition to their sad and dreadfull Guiltiness, and confession

*fixth Evidence from the existence of 171.*  
such, of their future infelicity & wretchedness.  
diff, how these four if they be not all, yet, at the least,  
Just, they are the most remarkable rivers, which we  
ram, fully perceive, to be running towards, emptying  
ndly, themselves in, and constantly filling up, that  
out, deep, and doleful Ocean, of Confusion and  
Nati, misery, wherewith this whole World, and all  
ry m, Inhabitants and Relations are so dreadfully  
l, Se, plagued. And which might easily and  
at, t, certainly have been stopped at the Fountain.  
Chan, and that either by withholding a Be-  
nd M, ing from these, and all other such like, Evil  
he m, spirits whatsoever, who are the Principal  
yed, authors of all the fore-mentioned mischiefs: Or  
t so, herway's ( had your GOD absolutely decreed  
ly T, have given a Being unto them ) by laying on  
endur, the sweet, happy and Delectable Bonds of an  
of th, er impossibility of Sinning or Offending up-  
fall, on them. And therefore GOD ( had he been  
fear, admirably Powerfull, Wise, Good and  
Miser, acious, as he is all along, formerly pretend-  
race, to be ) would ( either by Eternally with-  
n, and, holding a Being from these, and such like Spir-  
Ely f, as said is : Or else by Chaining them up  
Such, in manner aforesaid ] have keeped up those  
d. A, good-gates, and strongly and unchangeably  
appy, sed and Sealed these Fountains, that not so  
n ma, uch as one drop of such unhappy and per-  
dition, ious Liquor, ever proceeding from such  
confe, untains, these Rivers aforesaid, should have  
been

172. *Spirits, especially evil Spirits.*

been perfectly Dry: And consequently the Ocean formerly mentioned, not so much known, yea scarce ever thought upon: For all Beings then should have kept the most excellent Order imaginable or possible; the Laws of GOD being perfectly, Cheerfully, and Constantly, fullfilled and Obeyed, by all concerned: All things in this World whatsoever observing that Order, and answering the use most agreeable to their Natures, and for which they were appointed, without the least Abuse or discord whatsoever: All Men and Women walking on cheerfully with a forward Pace in the then, never-missed, but constantly beaten high wayes of fervent Charity, Hearty, and Cheerfull Love and Concord, Righteousness and Holyness; the End whereof [ if not rather the wayes themselves ] being perfect and uninterrupted Happyness and pleasure, enduring Eternally: And Finally the Evil Spirits aforesaid, should either have, in this manner, enjoyed a quiet and Peaceable Security and undisturbed Rest and Ease, being constantly and altogether shaded over, and unmoveable and safely enwrapped in the long and unservable Garment, of their own Pure, Primitive and Eternall Nothing: Or else have joyfully Possessed the Common Happyness, in such a Case, competent to all rational Beings. But we see to our sad Experience, GOD has

*The sixth Evidence from the Existence of 173.*

one so; and therefore I may very truly and  
rationally thus conclude, that either he could  
do so; and Consequently is not irresistible  
Powerfull and unerringly Wise, as he is con-  
stantly affirmed to be; or else certainly He  
could not; and consequently again is not per-  
fectly and in every respect Good and Gracious,  
he is also ordinarily Termed, seing ( had he  
been invested with these three, so often form-  
erly mentioned, wonderfull perfections ) he  
which would and could easily have performed  
such Acts, as might have rendered himself more  
Gracious, Lovely and Desirable, His Govern-  
ment more Pleasant, Easy and Delectable, and  
the Condition of all inferior Beings whatsome-  
more Happy, Blessed and Harmonious,  
than at this present, they are; And therefore  
if we change your way of Probation, it should  
have been a more Pithy and irrefragable argu-  
ment to have inferred thus: There are no  
evil Spirits in the World, *Ergo*, There is a  
God, or Supreme Ruler; then to have made  
use of such a medium, as directly contradicts  
the Conclusion thereby inferred, as this doth,  
the Argument, you are presently treating.  
In answer to which desperat and dread-  
*Atheisticall* Objection, as the great  
Apostle St. Paul long since replying to one,  
[ albeit not advanced to such a high de-  
gree of Blasphemous impiety, as either to



174. *Spirits, especially evil Spirits,*  
deny, impugne or question, the blessed Being  
of the glorious GOD yet ] foolishly presume  
to tax the Mighty Majesty of Heaven and Earth  
as Culpable, in finding Fault, seeing none  
resisted his Will, smartly Reprehends that  
happy Creature, thus : Nay, *But O Man what*  
*art thou, that repliest against GOD ? Shall*  
*thing formed say to him that formed it, who*  
*hast thou made me thus ? Hath not the Potter*  
*Power over the Clay, of the same Lump to make*  
*one Vessel unto Honour and another unto Dish*  
*honour ?* Even so now in like manner, First  
I say, who art thou base *Atheist* ? Whom the  
dreadfull Creator of all Things, presently,  
it were, or at the furthest, within Forty, six  
or perhaps eighty Years hence, did Powerfully  
draw out of the deep, dark and dismall Dun-  
geon and Pit, of thy Pure, Pristine Loveless, un-  
desireable, and uncomfortable nothing : Yet  
shouldest ] like a Proud and haughty Wor-  
less Worm as thou art ] madly presume to fix  
an end, lift up the Head, and boldly compare  
or rather prefer thy Wisdom, to the Wisdom  
of GOD : And that not in debateing the Cause  
discreetly between that excellent Author of all  
Things, and thee, concerning either His present  
Government of all His Creatures : Or yet His  
more early allowing a Being thereunto, at the  
Beginning, ( which were a sufficiently Audi-  
ous Engagement indeed I confess ) but, as

*sixth Evidence from the Existence of 175*

were a too faint and languishing Encount-  
in hazarding briskly to challenge; yea and  
demn too, never erring Wisdom as have-  
acted imprudently in not asking thy advice,  
both, severall thousands of Years before  
thou had'st a Being, or at the least in not  
serving and following these prudent Me-  
ds, now proposed by thee, as most accompt-  
and rationall, and whereby the inexhaust-  
and everlastingly-flowing Source, Fountain  
Wellspring of all Understanding, might  
be been instructed how, and what Creatures  
should have formed at first. O monstrous  
dnefs! And horrible Hight of hellish un-  
opinefs! Which here again furnishes us but  
readily with another undenyable Evidence  
the unquestionable Existence of those base  
and mischievous Spirits afforesaid, who are  
experimentally found to be so powerfully  
otile, as to engage foolish and inconsiderat  
atures ( directly contrary to the clear Light  
Reason, brightly shining within their own  
soms, which if heedfully adverted, would  
together free them of this horrible Danger ) to  
come so deeply guilty of, and basely polluted  
th, such unaccomptable, unnatural, and def-  
at Blasphemy; as daringly to deny so in-  
spensibly necessar a Being, as without which,  
the unprejudicat'd Reason of Mankind ( thro'  
some ordinary Measure of discreet and so-

175. *Spirits, especially evil Spirits.*

ber Consideration ) cannot but easily observe and firmly conclude that it were absolutely impossible for any other Being any ways to exist which we hope, through the divine Assistance to render undenyably evident, in the 2d Part of this Discourse (and that besides whatsoever has been spoken upon this Head already.) For albeit the Being of G O D, were but pretended to be ; whereas, in Truth it is, ( as from our first and second Argument clearly appears ) absolutely, and in every Respect, both necessary and perfect ; yet Ye *Atheists*, unless you could produce some clear and cogent Arguments, evidently manifesting the Vanity and Weakness of all such Pretences, [ which no *Atheist* Devil whatsoever either was, or shall ever be Capable to perform ] then certainly according to the purest Principles of Reason, your interest should oblige you, thus soberly to infer. Seing these Evil Spirits aforesaid, may perhaps shew their very Being and Existence unto some Being or other [ for any thing we know to the contrary ] absolutely and in every Respect perfect, and consequently unerringly Wise : And so undoubtedly Capable to know both of our unreasonable denyall, of his Existence ; and also the base, groundless and absurd Motives, either of willfulness, Wickedness, or foolish like, prompting us thereunto : Hence then undenyably followes [ if this aforesaid Suppo-



*the sixth evidence from the existence of 177.*  
can be true, as we having no evident demon-  
stration assuring us otherways ] it may be most  
e, notwithstanding all we can alledge ] that  
doubtedly as it is both an unexcuseable  
me, and dreadfull Danger, willfully to deny  
ch a most Wise and Powerfull Being : E-  
specially not being fully assured of the impos-  
sibility of any such Existence : So likeway's  
very Being and Existence of these Spirits  
merly mention'd (the formerly alledged  
opposition being alway's true, as said is, )  
must tend unquestionably unto some wise and  
cellent End or other ; although our prejudi-  
Blindness, may render us as incapable to  
cern the same, as a Belly-blind is incapable  
discern the clear Light of the glorious Sun,  
though shining most brightly in a fair Sum-  
mers Day ; Or as a Child standing on the Sea  
shore, is incapable to perceive or yetto believe  
that there is any more Land beyond the same ;  
as an untaught Rustick, to perceive or be  
perswaded of, the vast and admirable quantity  
and bigness of the Planets and other Starres ; or  
inconsiderat Ignorant, of the Perfect Straight-  
ness of a rod, while appearing crook'd in the wa-  
ter. Now albeit these be deceived, as we know  
that really they are, by reason of the shallow-  
ness of their Judgment, deficiency of their senses,  
or by means not fittly dispos'd, yet the consequence  
of their Deception being but triviall, they are not



173. *Spirits, especially evil Spirits.*

much concerned herewith, because in no ha  
ard hereby: Whereas on the other Hand, the  
Consequence of our Deception ( if we shou  
happen (as for ought we certainly know, we m  
happen ) to be mistaken) in this weighty Bu  
siness, (being of no less import then the assur  
hazard of our Eternall Damnation) should n  
oriously declare us to be the veryest Mad M  
in Nature, did we continue to maintain such  
dangerous Opinion; unless the undeny  
Truth of the Motives engaging us so to do  
shine as brightly, as the Sun in his most glori  
Splendor. And this especially considering  
all the hazard ( and which is a Terrible  
indeed ) flowing from this pretence, weigh  
together to the one hand; *Viz:* To the will  
denyall of such a dreadfull and Powerfull B  
ing, supposing his Existence as said is: Wh  
as on the other hand, not the least danger  
aginable can such be alledged to be expo  
unto, as really believes such a Being to exist;  
though at the long run, this should prove as  
torious a Falshood, as ever weak Creatures w  
imposed upon to believe. Now could y  
or any other *Atheist*, once be perswad'd to  
ter into such serious thoughts with y  
selves: I Verily believe that such Blasphem  
Fancies as these, would find no Harbory w  
in any of your Breasts; nor GOD-Provok  
Words ever heard Proceeding out of either

*sixth Evidence from the Existence of* 179.

Mouths. So that from this we may learn, albeit we could perceive no Benefit or Advantage imaginable accruing to the World or Part thereof, through the Existence of the evil Spirits aforesaid; yet our own frailty, Weakness and Ignorance, (whereof every one is may, and should be Conscious to himself) might presently to deter and affright us, from only & unhappily presuming to produce such desperat Objection, as that immediatly Propos'd. For surely, should we hear any such Inferences, I see no Benefit whatsoever, accruing by the Existence of such: *Ergo*, there are none such: We could not choose, but immediately conclude this to be an Argument, more proper to proceed, from some willful and inconsiderat Woman or Child, then from any sober and serious Man, squaring his whole Discourse, exactly by the Principles of Reason. And now albeit this preceeding answer be sufficient to quiet & silence all the groundless Ramours and Complaints; and to satisfy and settle the unprejudiced Judgement of every impartially Considerat Mortall whatsoever: yet notwithstanding hereof our Blessed GOD well knowing both that we are, such silly, shallow Spirited Creatures as are presently apt to murmur & grudge how soon so ever we have any, though not true and reall yet, seeming Presence, and Appearance of Reason, to lack or excuse

180. *Spirits, especially evil Spirits.*

cuse our morose, sullen, and crabb'd inclination  
& Humours; And also, That if the meer un-  
countable Pleasure, and absolute Sovereignty  
of GOD, were only allow'd us, to counter-  
ballance such a mountanous, and incredi-  
bly weighty Objection, as our froward Appre-  
hensions, might fancy, this last mention'd to be  
That this, perhaps might readily be esteem'd  
us, a Motive sufficient, to stir up our Spirit  
to fret, and repine: Our blessed GOD, I  
well knowing this] out of His exuberant boni-  
ty, good will and Favour towards us, has be-  
graciously pleased so far to pity our Infirmitie  
and condescend unto our Weakness; as that  
very Being of those evil Spirits, so often for-  
merly spoken of, might not be altogether de-  
stitute of several notable, and excellent U-  
ses and Ends, clearly conspicuous, to each in-  
dividual Person, who pleases prudently to per-  
ceive the same: And that with Respect, both  
to GOD, and our selves; Particularly in the State  
of Imperfection, wherein never-erring Wisdom  
has seen it convenient to give us our Station

First Then, in Respect of GOD, albeit  
the glorious Excellencies of the Power, Wisdom  
and Goodness of GOD, did shine with an  
amazing and unconceivable Luster, beyond  
all Comparison: in the admirable Creation of  
this wonderful Fabrick, and notable Preservation,  
and Government thereof: Yet even us the glorious

Archbishop



sixth Evidence from the existence of 181.  
Achievements, of an expert, general, in surround-  
City's, besieging and storming Castles, and  
tresses; subduing & vanquishing Kingdoms  
Nations; while a dangerous and subtile En-  
emy were in the Field, to stop and impede his  
Progress; would far exceed the Achievements of  
the same Generall in Glory, albeit he should ex-  
ecute all these famous Actions aforesaid, none  
being in the Field to resist, or oppose him. Or  
as the wise Conduct of a prudent Prince,  
preserving all his Subjects in Peace and good  
Order, while a malicious, restless, and desperate  
Enemy were still endeavouring to disquiet, dis-  
tract, and confound them; would far ex-  
ceed the Glory of that Prince his Conduct, al-  
tho' preserving his People, in the same Peace  
and Order, while there were none to vex, or ma-  
liciously molest them. Even so, The very (yes thus  
multiplied) being of these malicious, envious, and  
offending Spirits, in the World; whose  
chief Business, Desire and Delight, is to con-  
fuse all Order, and ruin all Goodness; makes  
the glorious Perfections aforesaid, shine with  
amazing and resplendent a Brightness, in the  
Preservation and Government of all things,  
and whatever could have proceeded, from the  
same adorable Perfections, suppose there  
had never been any such, at the least so quali-  
fied Spirits in the World. Secondly, The  
Mercy of GOD's Patience, Faithfulness in per-



182. *Spirits, especially evil Spirits.*

forming his Threatnings, Justice, Holyness  
(whereby I understand his perfect Hatred  
Abhorrence of all Sin and Wickedness) have  
been eternally eclipsed and buried in Dark-  
ness; had not these, or some other such irregular  
and disorderly Wretches occasioned these aston-  
ishing and incomparable Perfections to  
throw their Beams so powerfully into our very Faces.  
And lastly the Mercy of GOD, or in other terms  
the Love of GOD shining through Mercy (de-  
clarative still I understand) the dazeling  
glorious Splendor whereof, these evil Spirits  
fore said, have certainly occasion'd, most bri-  
lly to shine, and that to such an eminent De-  
gree, as any, yea or all the other divine At-  
tributes [though each one of the same be in-  
nitely excellent, in its own Kind] have never  
yet at any Time ascend'd; in so far as the  
finite Apprehension of any Mortal can rati-  
onally conceive; which through GOD's Assistance  
presently I shall make evidently appear.  
In order whereunto it's meet, That we con-  
sider, that just as the Sun, when it shines in  
our House, must necessarily have some Window  
or other, through which it may send its Beams  
thereinto. Ev'n so the Love of GOD, (the  
most glorious Sun that ever yet did, or possibly  
can shine) improves two other of the divine  
tributes | Viz: The Mercy and Goodness of  
GOD, as fit and proper Instruments (or

if ye will) indispenfibly through one or  
 er of which, it constantly transmitts its most  
 algent Rayes upon all the fuitable Objects  
 eof; Now Goodness being the larger win-  
 as appears from *Psalm*, 145. 9. This blessed  
 aforesaid, while shineing through the same,  
 greatest freedom imaginable, to reach every  
 ature. Whereas Mercy on the other hand,  
 ng afar more narrow window, or more nar-  
 ly contracted, as again appears from *John* 3  
 1. *John* 4. 9. Occasions the Beams of this  
 rious Sun, while peircing through the same,  
 art more Vigorously upon fallen Man only;  
 o is the proper Object thereof. The Mercy  
 GOD I say, which according to the Scrip-  
 es is over all his Works: And from which,  
 the manifold and evident Obligations of Gra-  
 de towards him, lying upon Mankind, e-  
 specially since the Fall of *Adam*, do principally  
 proceed. For both albeit these formerly (and  
 other possible to be) mentioned, excellent per-  
 tions of the divine nature, be nothing else save  
 erly that one pure, simple, uncompounded;  
 d indivisible blessed Essence of GOD; so as no  
 ay's different, or really distinguishible among  
 emselves, but only according to our poor,  
 eak, Shallow and Finit Conception, which  
 cannot possibly otherway's comprehend the  
 me, unless under some such Distinct and Vari-  
 s Notions as aforesaid: And also albeit [ ac-  
 Y cording

184. *The sixth Evidence from the existence*  
according to our Conception formerly spoken  
of ] the *Power, Wisdom, Goodness, Patience,*  
*Justice, Holyness, Faithfullness* of GOD,  
( as so many glorious Suns, in their several  
Orbs and Circles ) are dayly surrounding Man-  
kind, and irresistibly emitting their warm and  
peirceing Beams into ( and thereby kindly and  
Powerfully cherishing and upholding ] the  
very essence of his Soul and Body : and con-  
sequently heaping on so many severall En-  
gagements of thankfullness upon him, as he  
constantly finds and Perceives distinct and va-  
rious remarkable Rayes of Profit and Pleasure  
uninterruptedly flowing from every one of  
them towards himself ; Yet the *Mercy* of GOD  
or the *Love* of GOD, shining through *Mercy*  
is aforesaid ( particularly in the state of im-  
perfection we Live in since the Fall ) being, as  
we were, the very *Primum Mobile*, giving a Be-  
ginning unto, and constantly keeping up the  
Harmonious Motions of all these glorious Orbs  
and Circles aforesaid, especially in Relation  
to us ; hence it undenyably follows, that all the  
kindly and favourable Effects of their several  
Operations, do principally proceed from, what  
we have formerly affirmed, and are chiefly to be  
ascribed unto, that incomparably adorable  
Perfection, as it stands remarkably distinguish-  
( in our Conceptions at least ) from all the  
other sacred and venerable, divine Perfections  
formerly



*Spirits, especially evil Spirits.*

185.

merly mentioned. And here that the *Love* of GOD shining through *Mercy*, as is several times formerly spoken of, may be more clearly conspicuous unto us, and have the more deep and sensible Impression thereof stamped upon our very Hearts and Souls, and likewise that we may be the more assuredly perswaded of the invaluable Excellency thereof ( unto the glorious Manifestation whereof, these wicked Spirits afforesaid have been notably, although unhappily, instrumental. ) Let us place the same *Love* of GOD shining through *Mercy*, I understand ) in the one Scale, and any other the most lovely, pleasant and desirable of all the rest of the divine *Perfections* whatsoever relating unto Man, in the other Scale of the balance; and according to the weighty Solidity thereof, let us esteem the Value to be accordingly pretious; and for that End, we must consider, first, That the *Immensity*, *Ubiquity*, *Infinity*, *immutability*, and *Eternity* together with other such *Tremendous*, and althogether incommunicable *Perfections* singularly proper to the *Divine Nature*, neither having any kind of Relation unto Man, nor yet being Capable of admitting Degrees, are therefore to be laid aside from any concernment in this Place. And, secondly, That albeit the *Justice*, *Faithfulness*, *Righteousness* and *Holyness* of GOD, &c. these such Blessed *Perfections*, as have an un-

Y 2

denyable



186. *The sixth Evidence from the Existence*  
deniable Relation unto Man; yet seing they  
not capable of admitting degrees; for that Cause  
they are in no Respect to be esteemed the subject  
of our present Consideration.

And likeway's *thirdly*, The Patience of GOD  
albeit in each one of the Respects former  
mention'd, it be proper enough to be consider  
ed here, that is to say, both as having a Rel  
tion unto Man; and also as being capable of a  
mitting Degrees: Yet seing it is only a Spe  
cies of that *Love of God* shining thro' Mercy (the  
only yet mention'd comparable Perfection) and  
consequently reduceable thereunto, in so far  
concerns the present Affair, we shall therefore  
conjoyn the same, unto that general head afore  
said, & so passing forward, let us in the next place  
consider the *Goodness* of God, which may either  
be taken in a more large & general, or in a more  
strict, narrow and particular Sense. If in the former  
*Viz:* A more large and general Sense, in the  
Respect (it being such an universal Perfection  
on, as is equally applicable to each one of the  
Rest; so as we may truly affirm the Wisdom  
of GOD is good, the Power of GOD is good  
the Patience, Faithfulness, Ubiquity, Eternity  
& Mercy of God, &c. Are good) it's hereby re  
dered altogether improper to be made the Sub  
ject of such a comparative Consideration, as the  
we are presently treating. But if the *Good  
ness* of GOD be taken in the other, *Viz:* A more

*Spirits, especially evil Spirits.*

st, narrow, and particular Sense: Then  
er it respects Mankind allenarly, or all o-  
Creatures equally with Man: If Man-  
d allenarly, then it is only again, to be e-  
med either a Branch of the *Love* of GOD,  
ning through *Mercy*, or else altogether one,  
the same therewith; in either of which  
pects, it is clearly reduceable, and proper on-  
to be conjoynd thereunto, and consequent-  
ly a *Sp* no way's to compared therewith. But if  
*ercy* (the other Sense, *Viz*: As respecting all other  
atures equally with Man, in this Case, it,  
d the other three glorious, and excellent Per-  
tions of the divine Nature, that is the *Pow*-  
*Wisdom*, *Goodness* and *Mercy* of GOD, de-  
rve to be esteemed the most proper, or ra-  
er the only 4 Attributes, between which this  
eady mentioned Comparison, may fittly be  
ised: Each one of which, having a parti-  
lar Relation unto Man, and being also capa-  
e of admitting Degrees, and noway's either the  
pecies of, or applicable unto any of the other 3  
hichsoever, may therefore most pertinently be  
mitt'd into this unparalel'dly glorious Com-  
arison. Now if any shall alledge here, That  
e *Love* of GOD is equally proper, for be-  
g admitted here into, with all these four glo-  
ous Perfections [the already acknowledged,  
essed Antagonists in this incomparable Com-  
on,] In brief I answer, That both the  
*Goodness*

188. *The sixth Evidence from the Existence*  
*Goodneß and Mercy of GOD* [ the two ch  
Members of this blessed Comparifon ] bein  
as is formerly mention'd, like fo many feve  
Instruments, or Windows, through which the  
unparaleel'd and adorable Perfection of the  
blessed *Love* of GOD most brightly shines upo  
all created Beings ; so hence undoubtedly  
follows, That if either of these two, shall ga  
the Prize, then most assuredly that matchle  
Attribute of the *Love* of GOD shall most d  
servedly wear the Garland, and carry  
way all the other Trophees of the Victory  
being the chief Agent, in employing such trust  
Instruments , and the amazingly glorious Sun  
shining so brightly through these two blest  
Windows. And therefore, passing this, Th  
readiest Way how we can know, which o  
these Four, ought to be esteem'd most prefer  
able, and highly advanc'd ( not only by us, b  
also in Respect of the very Exercise, yea an  
Manifestation thereof, as proceeding from G  
himself) is to consider the highest Act special  
produced, and flowing most undenyably from  
each one of these Four aforesaid, adorable Per  
fections in particular : And according unto  
the different and amazing Hight of the singu  
lar Acts of any one above, and beyond the re  
ach of the Rest, so exactly conform hereunto  
to esteem the same preferable, and gradually  
advanced, both in our Estimation, and al



*Spirits; especially evil Spirits.*

189.

Respect of the very Exercise, yea & Manifestation thereof, as proceeding from GOD Himself, as said is. So then the highest Act that we are informed to have proceeded from the Power of GOD, is that stupendious and wonderful Work of the glorious Creation, of this huge Fabrick of Heaven and Earth, and the various Inhabitants of both: And the astonishingly powerfull Preservation, and upholding the same, unto this very Day. And secondly, The most amazing Effects of the Wisdom of GOD, (the blessed and glorious contrivance of the Redemption of Fallen Man, the Precious Death of the Son of GOD, which principally proceeding from the Mercy of GOD as the *Primum Mobile*, the one and only pure Original thereof, is chiefly to be ascribed thereunto, being excepted) consists in the admirable and Soul-ravishing good Order wherein all these Beings were created at first; and also in the unaccomptably wise Government, & amazingly prudent disposing of every thing whatsoever in Heaven and Earth, for the most excellent Ends, congruous and suitable unto their so innumerably various respective Natures. *Thirdly*, the most remarkable Effect of the Goodness of God, as contradistinguished from his Mercy, and as of a larger Extent than the same; or in fewer Words, of GOD's general Goodness, as respecting all other Creatures equally



190. *The sixth Evidence from the Existence*  
qually with Man consists, First, in giving a Being unto, and Secondly, in the preserving the Being with, every thing whatsoever. Thirdly, in providing for, and allowing thereunto, that's necessary for upholding that freely bestowed, and graciously preserved Being. *Fourthly*, conferring innumerable Favours and Blessings thereupon, and these either for the Adornment or Pleasure thereof, or for both; but Time will not suffer us to wide any further in this boundless and boundless Ocean of Goodness at present, wherein the most intelligent and considerate Creatures, the longer they search, the more Matter they'll find, and ye never nearer End then when they began. And therefore to proceed. Albeit these several astonishing Acts of the Power, Wisdom and Goodness of GOD (general Goodness here I understand presently mentioned; be mounted up to such an unconceivable Height, as that all the Judgement and Understanding of all finite Beings whatsoever, though all joyned in one, having the Addition of 10000 Times as many more for Number, and as sharp, soaring and penetrating Quality; yet for an infinite Number of Ages should never be capable to ascend the Ladder of Contemplation, to such an high and eminent Step, as whence they might narrowly and exactly pry into, and perfectly and infallibly perceive and know, the very original Nature, and

question

questionable and immediat Cause and Reason, these so amazing Acts of the *Power, Wisdom, and general Goodness* of GOD, formerly spoken of, besides the pure Will of GOD alone, which may be easily known to any one rational and considering Creature, although otherways of very mean and slender Ability's. Yet (to apply this to the Purpose in hand) notwithstanding, how wonderful, stupendious, and uncomparable soever these aforesaid Acts of the *Wisdom, Power and Goodness* of GOD, so often formerly mentioned, may most justly be judged and esteem'd: Yet any rational, and considering Man, may easily conceive Acts, both of *Power, Wisdom, and general Goodness*, highly exceeding these, we have presently mentioned, possible to have been effectuat, and produced by an infinit and irresistible Power, inseparably conjoynd unto, adorned, gifted, and beautified with, a never-erring *Wisdom*, and incomparable *Goodness*; had it seemed fit in the Eyes of that Mighty Monarch of Heaven and Earth, to have expedit and performed the same: Such as the Creation of 100000 such, yea and more glorious Worlds then this, with as many, yea and more (both for Number and Quality) glorious Inhabitants in every one thereof; and that without any Contradiction at all, opposing such a Conception as this: Whereas, on the other Hand, let us take into our serious

Z

Consideration,

192. *The sixth Evidence from the Existence*  
Consideration, one single Act of the Mercy  
GOD, or of the Love of GOD shining through  
Mercy, as we have already Termed it, *Viz*  
The Redemption of Fallen Man by the precious  
Death of the Son of GOD, whereof we  
were, almost, presently Speaking; And (having  
ing as narrowly pryed into, and Examined the  
same, as is possible for Creatures cloathed with  
such Robs of Corruption and Mortality, as, we  
are instantly weighted with) we shall find such  
Adorable and Unparalleled Depths of Love  
Mercy, Pitifull and Tender-hearted Kindness  
therein, as exceeds the imagination of Man  
not only to Spy and Perceive the Original  
Nature, unquestionable and immediat Cause  
and Reason thereof; besides the meer Will of  
GOD, as is aforesaid; but also, [and which is  
amazing to think, and wonderfull to express,  
so much as to be Capable to conceive, (and  
give some rationally satisfactory ground, to any  
intelligent Creature, for such a Conception  
how even GOD Himself (with the greatest  
Reverence be it Spoken) could have expected  
an Act of greater Kindness and Mercy towards  
Mankind, then this wonderful Redemption pre-  
sently instanced: And which, GOD Himself  
seems even to intimat, by that remarkable Ex-  
pression, *What could I have done to my Vineyard  
that I have not done?* For if we shall consider  
either the Object, the Matter, or the Manner of  
applying



*Spirits, especially evil Spirits.*

193.

plying this Mercy, we shall assuredly find,  
that any one of these is [ much more all three  
joined together are ] fully sufficient to con-  
vince us of the Validity of this our present Af-  
firmation. *First*, then as to the *Object*, had it not  
been sufficiently astonishing that the *Great* and  
*glorious* GOD of Heaven and Earth should  
have contrived, and effectually brought about  
with a rare, precious, unparallelled and stupend-  
ous Method for the Redemption of any, even  
of the highest and most glorious Rank of  
Creatures? *Ob!* then how can our Souls choose  
not to be ravished with admiration when we con-  
sider the great Condescension of that highly  
exalted Majesty, in descending so low, as to vi-  
siting the worthless Worms with such an astonishing  
and incomparable Act of Kindness? But then  
*Secondly*, This again adds a new and fresh Lust-  
re thereunto, that notwithstanding this wonder-  
ful Condescension aforesaid, might even ravish  
our Souls, as said is, although it had been meer-  
ly to free poor Innocent Creatures, which had  
either accidentally fallen into such a deep  
valley of Misery and Unhappyness, or else  
had been subtilly and at unawares caught,  
and made miserable Captives, by some implac-  
able and mercyleless Enemy, and that altogether  
without their own default: And from which  
dolefull, and deplorable infelicity, nothing  
but then such an admirable and unaccompt-  
able



194. *The sixth Evidence from the Existence of* Spirits,  
able Redemption, as this we are instantl<sup>y</sup> D-pr  
Speaking of, could possibly have freed th<sup>em</sup>ht be  
relieved them: I say, for the great GOD t<sup>he</sup>nt b  
have brought about the Redemption of f<sup>rom</sup> ereby  
worthless Creatures, although Innocent, e<sup>ven</sup> the Hap  
of such a miserable unhappyness as is fo<sup>r</sup>urniss  
erly supposed, by such an admirable Project<sup>ion</sup> notabl  
Wisdom and Mercy as aforesaid, being e<sup>ven</sup>g so  
sufficient to ravish our Souls with amazem<sup>ent</sup>, but  
and admiration: what shall we then say of, chee  
how shall we value this great and wonder<sup>ful</sup> knowl  
Mercy aforesaid, when undeservedly provid<sup>ed</sup> G O  
for, and gratuitously allowed unto, and c<sup>on</sup>ether  
ferred upon, not only such worthless Wor<sup>shippers</sup> and e  
as aforesaid: But also base and unhap<sup>py</sup>ugh  
Wretches, deadly and [ to their Power ] re up  
desperat Enemy's, who altogether by their o<sup>wn</sup> fam  
Arrogant and Presumptuous Pride and A<sup>mbition</sup> reov  
bition, infidelity and Unbelief, Disobedie<sup>n</sup>ce t the  
and Rebellion, [ and that even against no l<sup>ess</sup> thin  
nor no other Being, then that self same inc<sup>arnate</sup>nced  
parably Blessed and Adorable Majesty, fr<sup>om</sup> tha  
whom, such bright Manifestations of undefe<sup>at</sup> their  
ed favour and Mercy, as this we are presen<sup>t</sup>ould  
explaining, does dayly proceed and flow do<sup>wn</sup>le a  
upon them ] who, I say, had thus willi<sup>ng</sup>y for  
plunged themselves into such a wofull<sup>y</sup> Sta  
desperat Misery? But *Thirdly*, to adva<sup>nce</sup>y de  
this Mercy a notable Degree higher, it was<sup>as</sup> d ev  
only permitted and granted, that such unhap<sup>py</sup> be

instan D-provocking, self-destroying Wretches  
 need might be Redeemed, and that a Price suf-  
 GOD ent being offered, should be accepted,  
 of f thereby they might be Restored to their Pri-  
 cent, e Happyness: But also this Price should  
 is f furnished, Payed, and layed out, by the Party  
 Project notably provoked and offended; and no-  
 ing e ing so much as required, on the offenders  
 hazem, but only a prudent Diligence to perceive,  
 y of, a cheerfull Humility and readiness to ac-  
 onder knowlege their own Misery on the one hand,  
 provid GOD's adorable Mercy on the other;  
 nd c eather with an honest willingness to accept  
 Wor and embrace such an admirable Mercy, al-  
 unhap ough even upon any Terms Possible: much  
 er ] are upon such easy Terms as all of us know  
 heir o same to be proposed unto them. But  
 nd A reover *fourthly*. to raise the same higher yet,  
 bedie at the great and Terrible Majesty ( who had  
 no l things at Command, and could have ad-  
 e inc nced his own Glory to an eminent Degree,  
 ty, fr that either altogether without such, or yet  
 ndese their irrecoverable ruin and Destruction )  
 orefe ould so wonderfully condescend, as to pro-  
 w do le a way, especially such an unparaelled  
 will y for the Redemption and Happyness of  
 full Stated Enemys; although being most earn-  
 adva y desired; ( yea and further also with Tears  
 was even Rivers of Blood if Possible, entreated  
 unhap besought ) so to do, had been a Mercy sur-  
 passsing

195. *The sixth Evidence from the Existence*  
passing all human Imagination; But Oh! What  
out the very lowest Degree, yea, or Token  
Desire to have kythed, such an unparalleled  
Act of merciful Kindness; this renders the  
your superlatively singular.

Yea further *fifthly*, Let us consider what  
Motive could have stirred him up to manifest  
such Kindness and Pity (towards contemptible  
Worms, and miserable Wretches, shall I  
say? No, no! For the inexhaustable Fountain  
in of divine Pity, and heavenly Compassion  
might have drawn out his fatherly Bowels to  
length: But rather) towards such dead  
and to their Power, desperat Enemy's; strongly,  
and courageously fighting against him; under  
der his grand Enemy, the Devil's Banner: And  
yet (notwithstanding all their base, and God  
provocking Miscarriages) that he should, and  
only shew himself willing to pardon their Re-  
bellion [when they have pay'd down a Price  
equall to the Injury; and given compleat  
satisfaction therefore:] But moreover also  
furnish, and pay up the Price himself; who  
was the Party, so hainously provock'd, and  
grievously offend'd, as immediatly mentioned  
This, O this, clearly proves indeed his match-  
less Mercy, highly to exceed all the other Works  
that ever he perform'd. For when he had plac'd  
ed us near equall to the Angels, and we by our  
Madness, had rebell'd with the Devils:

*Spirits; especially evil Spirits.*

197.

ender'd our Condition hopeless, helpless,  
unexpressibly miserable. Then *Ob* then,  
that old Proverb became true in earnest, viz:  
*Man's Extremity, is GOD's Opportunity!* For  
when we were lying wallowing in our Blood,  
*Ezekiel*, wretched Infant, *Ezeki: 16*. Creep-  
and crawling, like so many blind Worms,  
Molls about the Mouth of Hell, and ready  
momently to fall thereinto: And yet very well  
content, with our own lamentable Condition,  
as we could noway's help our selves;  
being as undesirous, as we were undeserving  
help or Relief from any other whomsoever.

When there was none in Heaven, or E-  
[ The Father of Mercy's only excepted ]  
neither would, or could free, or relieve us  
of that sad and deplorable Condition.  
Then, *Ob!* then indeed he manifest'd himself  
the GOD indeed towards us, in causing the  
rays of many of his glorious, and adorable  
fections ( especially of his *Mercy* ) shine  
brightly upon us. Next passing this, *sixtly*,  
that he should have allow'd such basely qua-  
lified Wretches, and despicable Objects, one  
Offer of such a wonderful *Mercy*, thus so  
highly, admirably, and altogether, both un-  
deserv'dly, and ( if we may speak so ) unde-  
siredly, effect'd by himself; was an amazing  
proof beyond Paraleel: But *Ob!* That he  
should continue to hold out the offer of such a

Stupendious



198. *The sixth Evidence from the existence*  
Stupendious Mercy unto hatefull Wretches  
[and who yet puts little or no Price thereupon  
as *alas!* is our case who are blessed with  
Light of the Glorious Gospel ) Time after Time  
and Day after Day; This raises the Mercy  
astonishing Degrees. And then *seventhly*  
*lastly*, That he should have effected all this  
when not one of all that Multitudinous Num-  
ber concerned, were so much as thinking  
on, far less studying or contriving what Course  
to take for the obtaining of, nay nor yet (as  
already said) desiring and entreating, such  
unparalleledly singular Mercy (nor need  
would have done so, throughout all Eternity  
and yet which, as we would have thought, upon  
the very first hearing, or motion thereof, would  
have so ravished the Hearts of all Adams Po-  
sterity, with Joy and Gladness to such a degree  
as would have kindled, and raised up, such  
unquenchable Flame of Strife and Contention  
among them, as would have made them, with  
*Might and Main* (as we use to say) to Clash  
and Croud, as it were; out over the Shoulders  
one of another, vehemently and earnestly con-  
tending and wrestling, which of them should  
have been foremost in embracing the Offer  
But *O* matchless Miracle of Patience and  
Mercy! (Kythed towards such astonishing  
stupified Wretches, continuing as careless, as  
no ways concern'd) that the very GOD of

Him

spirits, especially evil Spirits. 199  
self, being once and again, yea 10000  
times once and again, so ingratefully slighted,  
would nevertheless dayly continue to court  
therewith ; and to send forth his Servants  
in such an Errand as Paul doth mention,  
Cor: 5. 20. *Now then we are Ambassa-*  
*for CHRIST, as if GOD did beseech you*  
*us ; We pray you in C H R I S T's Stead,*  
*you reconcil'd to GOD.* And this Way to  
lead them to the Day of their Death : As if  
it were not their Happiness, he were chiefly  
suing. Yea furthermore sometime, When  
his Word, and Servants, Promises, and Thre-  
ats, Comforts, and Crosses ; proves all in-  
effectual : Yet rather then suffer them all, yea, or  
such as any of them to be lost, whose names  
are record'd in the Lambs Books of Life ; that  
he should be pleas'd to be at the pains (tho  
it be by altering the common course of his Pro-  
vidence) to reinforce powerfully all other means  
the effectual Motions of his almighty Spi-  
rit, ev'n making them willing in the Day of  
Power. This, *Oh* this ! Or nothing may  
be seem'd the very Capeston or hight of all  
his Power, Kindness and Mercy towards the Be-  
lievers, objectively considered, above which it may  
be humbly conceived, that the GOD of all Me-  
racy himself, who is the pure Originall, Fount-  
tain, Author, and Father of Mercy, and who  
doth delight in manifesting Mercy ; could not  
possibly

200. *The sixth Evidence from the existence*  
possibly have made this adorable Perfection  
shine with a more glorious and resplendent  
brightness and Luster, then in this remarkable  
Case, he has done, in so far as can enter  
into the Mind, or Imagination of a Mortal  
Creature: So that this may suffice with respect  
to the Object in the first place.

*A. Yet albeit, we should grant this to be incomparably the greatest Mercy ( and that both to the Matter and Manner ) that Mankind was capable to have been trusted with: However, had your GOD pleased, to have kythed this Mercy, as conspicuously upon diverse other Beings, as ye alledge he has done upon Man; this now so highly extolled, Perfection might have shined with a far more glorious Luster, then present it doth ( at the least in Respect of the very Nature thereof, objectively considered, in Respect of the Object: In Respect whereof he might have benefited many more Species and Kinds of Beings then one, and that even to as high a Degree also, as that very One, singularly chosen by him: Seing, as it is ordinarily spoken, the more common any Good be, the better it is, and consequently this individual Act, by you, particularly instanced, merits such a singular Character, as this, wherewith so undeservedly honour the same, Viz. The highest Degree possible, of Mercy, objectively considered. B. I answer, first I desire to know*

*Spirits, especially evil Spirits.*

201.

that these so many several kinds of Beings  
besides Man ) are? which you alledge might  
have been benefited by this unparalleled Per-  
fession ( the Mercy of GOD through CHRIST  
understand ) and that even to as high a De-  
gree as Man himself, the proper Object there-  
of. For laying Man aside, I cannot think up-  
on any Species of Creatures which can be so  
much as pretended, Capable to draw such Ad-  
vantage therefrom, unless the Angels allenar-  
red: Now there being two sorts of these,  
viz. Good and Evil, and the Good Angels  
being noway's Capable to have been so am-  
azingly favoured thereby; their Necessity  
never having been so Pressing, as to engage  
the LORD, who doth nothing in vain, to con-  
ceive such an incomparable Project of Wisdom  
and Mercy, for their Relief and Freedom. ( For  
to their Confirmation, the LORD by an  
Act of his Good Pleasure only, as I humbly  
conceive, could have perfectly secured the  
same, without the opening up of such adorable  
treasures, whilst no need required ) It con-  
sequently remains to be evidently cleared [ and  
which will be a hard Task indeed to make  
good ] that the Evil Angels [ notwithstanding  
the Perfect Malignity of their depraved Na-  
ture ] were fully as Capable to have been the  
Objects of such an astonishing act of Redemp-  
tion as the Degenerat Offspring, of sometimes



202. *The sixth Evidence from the Existence*  
wise & innocent : ( But Ob ! Too hastily M  
amorphosed into Foolish and Sinfull ] Ad  
whose Nature [albeit now after the Fall, be m  
Hatefull and Loathsome in the Sight of GO  
by reason of the Contagious Pollution of S  
wherewith it was then wholly overspre  
yet ] undoubtedly not being so excellent, cou  
not be so deeply envenomed as theirs; fe  
according to the Proverb, *Corruptio opti  
pessima* ; Or otherway's the Deficiency of fu  
a Probation, will clearly enervat this *Atheistic*  
Scruple. And as to that usuall saying broug  
in by you, *Atheists*, that the more common a  
Good thing be, the better it is ; First this m  
be understood in respect of such objects, as a  
capable to be advantaged thereby ; for to affir  
otherway's, viz. That the more common a  
good Thing is, even in respect of those O  
jects on which it can conferr no Benefit in  
aginable, the better it is ; were a Proposition  
less absurd, then to mantain rationality to  
rendered a more excellent qualification, by b  
ing conferred upon irrational Substances, whic  
all of us know to be a perfect impossibilit  
And further this saying is only to be grante  
true, when a chief part of the Nature of the  
good doth not consist [ as it doth here ] in bei  
singularly & peculiarly applicable to some on  
or few particular Objects, in respect of which  
it is so much the more Precious [ and Consequ

ists, especially evil Spirits.

203.

ly the more Cordially and dearly Loved by  
[Adm] in that it was denied to all other Things,  
as the difference of Rationality presently  
mentioned, between the Rationall and irration-  
of S Creatures.

and therefore *secondly*, I say that this directly  
contradicts the supposition, which respects Man,  
merely as the chief; but even as the only  
fect of this so amazingly adorable Perfection.

But *thirdly*, Supposing it to have been in  
Case, as you contend for, that is to say, E-  
supposing the LORD to have used such an  
nishing Act of Kindness, towards diverse  
ings, as he has manifest'd towards sinful  
s, as a n, yet *first*, This glorious Perfection, as  
o affe respects Man, should hereby have lost these  
on a ascendent *Epithets*, | viz. *Objectively*  
ose O gular, peculiar, incomparable, and incommuni-  
efit in le] in the present Case, so remarkably en-  
ition n even thereupon; and which now calls for  
y to h high Measures of Gratitude from him  
a, by b before. And next, even the very Mercy it  
s, whic should not have shined with such a dazel-  
fsibil Brighneß, neither upon any one, nor yet  
granta on all the then, particularly selected Objects  
of th teof; as it now doth upon Man alone: Se-  
n bein the Commonness, thereof should have oc-  
me on ed it, to have been esteemed [ by finit  
whic mutable Creatures, whose Capacity's can-  
onsequ perfectly uptake every Circumstance attend-  
eng

201. *The sixth Evidence from the Existence*  
such an astonishing Act of Kindness ] of a  
markably much lower Value. And con-  
sequently this Supposition of yours, hereby  
appears to be utterly impossible, and so nothing  
but a contradictorious Fancy of your own.  
And yet, finally, I say, that all Beings whatsoever  
ever are as highly benefited by this adorable  
Mercy, as their so various and different Natures  
are capable respectively to be advantaged there-  
by: And that from the highest to the lowest. [ *even to begin with the very highest* ]  
Glory of our Blessed GOD [ the advancement  
whereof being the richest Benefit can possibly  
accrests to him, through any of his Works  
is hereby mounted up to the very highest De-  
gree, that an Almighty Power and all com-  
prehending Wisdom, could any way's Elevate  
the same. And next the Holy Angels, to the  
highest Happyness they were Capable of, [ *which*  
could possibly desire, was to have been con-  
firmed and rendered impeccable, which is the  
individuall Favour they are gratified with  
[ and that even perhaps by this unparalleled  
Mercy ) And then as to Mankind, I shall not  
so much as once strive to confirm this to  
the very Capstone of their Mercy and Happi-  
ness: The truth hereof shining so clearly from  
what is aforesaid. A. Yet it seems, That  
*had Mankind been confirmed hereby,*  
*the Estate of Innocency, and rendered*  
*perfect*

Spirits, especially evil Spirits.

205.

able, as ye say, The holy Angels are,  
their Happineſſ had been advanced ſome De-  
grees higher, then what now at preſent they en-  
joy through this ſo pretendedly incomparable  
mercy. So that now conſequently, The ſame  
cannot mirit ſo unparaſelled, and ſingular E-  
ſtates [ and that even with Reſpect unto Man ]  
heretofore has uſually been aſcribed thereunto.  
I answer, **Firſt**, The Happyness of Man  
ought always to low fail to the Glory of GOD,  
which ſuch a Scheme of Providence ( had it, as  
[ ] ſhould not have been choſen and effectuat-  
ed in him ) would have notably laſed : For the  
revelation of his Juſtice, Holyness, Righteouſneſs,  
the hatred and Abhorrance of Sin and Iniquity, in-  
comparable and Stupendious Wiſdom, Pity,  
clemencie, and Kindneſs towards ſinfull Creat-  
ures in contriveing ſuch a notable project and  
providing and ſending ſuch *A none ſuch* Sa-  
lution [ being ſo eminent a Favourit in the  
Court of Heaven, both ſo nearly Related, and  
ſo Admirably Equall, and Like, unto the  
high and Royall Maieſty thereof : And furth-  
ermore, in brief, ſo dearly Beloved of his  
blessed Soul ] and that meerly for the Redemp-  
tion of ſuch Notorious and Inexcuseable Re-  
bels, Heaven-deſpiſeing and God-Provoking  
Creatures, Self-deſtroying and Soul-Murther-  
ers, Miſcreants : And likewise of his unac-  
countably Singular and Peculiarly diſtinguiſh-  
ing



206. *The sixth Evidence from the Existence*  
ing Love and Kindness towards the Elect, ha  
hereby been totally Obscured and everlasting  
Darkned. But *Secondly* I say, that even with  
Respect unto Mankind this is most false [ b  
Mankind here, as in severall other places, I a  
way's understand the Elect, who altho not th  
greater, yet undoubtedly are the better Part  
that Kind, whom such a Dispensation shou  
have greatly prejudged ] for [ besides the  
heart-rejoicing Spirit-elevating & Soul ravish  
ing Flames, of Love and Affection in such, to  
wards both the adorable Author, and also the  
most Cordially and Cheerfully, Ready, Willin  
and in every respect well qualified Instrumen  
of such an unaccountable and singular Re  
demption, who had so undeservedly Sel  
cted them from all the rest of Mankind  
As the only Objects of such transcendent, and  
matchless Felicity's; which ( in such a Case  
could never have ascended, such an astonish  
ing Hight ) their *Faith, Patience, Humility*  
*Self-denyal*, well-grounded Trust and Conf  
dence in GOD, and many, if not the most part  
of all the other Graces of GOD's Holy Spirit  
wherewith their Souls are now so deeply en  
rich'd, pleasantly and amiably beautify'd and  
adorn'd, had been altogether render'd perfect  
ly useless, by this Form of Proceeding, esteem  
ed by you, who are *Atheists*, to be only most de  
fireable Now here to alledge, The Repre

Benefit ( and even suppose, which is more  
 in you require, the timely Preservation of the  
 w fallen Angels, should have been joyned ]  
 counter Ballance sufficient for all those Losses  
 es, I aresaid, were no less [ yea ineffably far  
 not the ore ] absurd, then who should affirm, That  
 Part of King and Country, ought rather to be  
 shouposed to the incensed Fury of a merciless E-  
 les the my, then that one single Penny should be  
 ravishown from the Purse of the Beastly Drunkard,  
 uch, to voluptuous *Epicure*, for the desireable and  
 also the ppy preventing thereof. So that in few  
 Willinords, we find the same ( when ye *Atheists*  
 rtimeve said what you can in contrare hereof ) to  
 lar Ro*Objectively* the very Capetion and Highest  
 y Selgree possible of Mercy: which being suffi-  
 kindent for the *Object* of so stupenduous an Act.  
 ent, and us *Secondly*, observe the Matter thereof,  
 Case and truely this again will aggrandise the same  
 stonishwonderful Degrees. For *First*, had it not  
 umiliten a Soul-amazing and unexpressible Mercy,  
 Confid the *Great GOD* been pleased to send down  
 nost pa me glorious *Angel* out of the Mansions of  
 y Spirit with unconceivable and unchangeable *Happi-*  
 ply en ( who had never in the very least offended  
 y'd an m, but had constantly and willingly obey'd  
 perfects Commands, & to the outmost of his Power  
 esteemvanted His Glory ) upon such a difficult and  
 nost de desireable Errand, as the Redemption of self-  
 Reprostroying, desperat and willfully unhappy  
 b Wretches.

208. *The sixth Evidence from the Existence*  
Wretches. But *Ob!* That he should dispense  
with a Son, a natural Son, begotten of his  
Person, proceeding therefrom, and participat-  
ing of his very Essence, to how great an Height  
this raises the Mercy, surpasses (not mine  
but) all finite Judgement to conceive or express.  
Or *Secondly*, Had he had more such blessed  
Sons then one, and had graciously been con-  
tent to pass some one of them, for the end  
fore said; This had given Ground sufficient  
whereupon, to have raised the Mercy to that  
admirable Height formerly mention'd, but having  
*but one only* such Son, and yet to employ him in  
the Discharge of such (as we would have  
thought) a worthless and yet dreadful Affair  
was a Mercy only proper [yea I may say, possible  
only] for GOD to confer. And yet further  
*Thirdly*, Had this Son, whom he thus bestow-  
ed [although his only begotten, yet] at any  
Time ever offended him formerly, the Miracle  
of Mercy, had been by so many Degrees  
less observable, by how many Times so ever  
had given him Ground of Displeasure.  
*Fourthly*, Had he himself been such a churlish  
morose, unnatural, and hard-hearted Parent  
that unaccountably, and without any Ground  
whatsoever (carrying little or no Respect to  
his Son, yea his only one, although most de-  
vout, full, loving, lovely and obedient) he had been  
content for little Entreaty, to dispense with

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with

*Spirits, especially evil Spirits.*

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of him, for the Relief of any Creature;  
Miracle (albeit infinitely and stupendiously  
at, yet) had not risen to such an unpara-  
d Hight, as his infinit Love and Respect, he  
s him so singularly and highly now raises  
same. But in that he (who is Love it  
in the Abstract) dispensed with, not his  
only, nay nor his yet only Son: But further-  
re also, (& which was the greatest Reach in  
as the shallow Judgement of such an ig-  
nant Worm can conceive, even *infinit Love*,  
ld extend it self, for its own Creature) *his*  
*One, most Lovely, Loveing, Dear, and Well-*  
*loved S O N*, in whom he was constantly  
unchangeably well-pleased, and who like-  
y's was the express Image of his own most  
utifull and delectable Person, yea the very  
ightness of his *Glory*, and that for the Re-  
nprion of such worthless, loveless, and self-  
ning Rebels, as are above specified. *This*  
*this* again may, yea cannot but most justly  
esteem'd, the very Capeton and highest De-  
e of all Mercy and loving Kindness, not only  
ual, but even so much as possible; materially or  
h Respect to the Matter] considered. *Third-*  
Let us consider the Manner of Applying  
astounding Mercy: And this further, will  
vance the same to an infinit Hight. For  
st, Had it not been miraculously wonder-  
That the *Ever glorious, and blessed LORD*

B b 2

GOD,



210. *The sixth Evidence from the Existence* GOD, should have caused his sweet and Well-belov'd Son, lay aside the Robs of undar'd Majesty, and all both most delectable and desireable, eternally resplendent Excellency wherewith he had formerly been Gloriously adorn'd, without any Beginning; and ever himself, with the contemptible Vesture of any creat'd (tho' angelical) Glory, in Vice of the same; but furthermore *secondly*, That he should have Debased Him to such an admirable Degree, as to make Him be cloathed with an abject and worthless Raggs of the Human Nature: (For it cannot be conceived how easily possibly he could have humbled himself, in Respect of the Nature which, conform to his appointment, he took upon himself: (Man being the very lowest of all rational Beings, on the one Hand; and it being impossible for GOD to become irrational on the other hand) and moreover also to draw from the Original in that Nature aforesaid, not from some great Empress or Queen, which would have been esteemed by us as the greatest degree of Honour that Nature could have afforded him, but from a Poor despicable Virgin, chosen out of the more base and contemptible multitude of Mankind, whose highest Fortoun she could ever expect, as to what we can draw from the *Scriptures*, was to be Married unto an indigent Carpenter.) This undoubtedly was such an

tonifi

*Spirits, especially evil Spirits.* 211.  
nothing degree of abasement to him, and con-  
frequently of Mercy to Mankind, as stirred up  
the excellent intelligences of the Angels, with  
ardent and solicitous Desires, Curiously to  
follow thereunto; and also the malicious Spirits  
the Devils, to swell with the hateful Ven-  
geance of Envy, Pride and disdain, at the same.  
*Thirdly and Lastly*, That he should have  
made him undergo all the Sinless infirmity's  
incident to our Nature, not excepting Death it  
self yea the Cursed, Painfull and Ignominious  
Death of the Cross; and also willingly to un-  
dergo and endure all such unparalleled Misery's  
these aforesaid, under the form of Law, and  
under a Legall Sentence, as if he had been a most  
heinous Malefactor; and likewise to have en-  
dured the dreadfull (and, by any Created Be-  
ing, altogether insupportable) Wrath of GOD;  
not indeed as the consequent, but as the inseper-  
able Companion and attendant thereof, justly  
deserved by our hatefull Sins and Wickedness,  
and after Death to be humbled, although not  
in Corruption, because impossible: Yet to the  
have, the lively Image, nearest and clearest  
representation thereof imaginable; as it was  
the very lowest Ebb, and deepest bottom of his  
abasement and Humiliation, so again *Thirdly*,  
and *Finally*, It being immediately followed  
his glorious Resurrection may most justly  
be esteemed the very Capstone and hight of  
GOD's

212. *The sixth Evidence from the Existence*

GOD's Mercy towards Sinners of Mankind, is several times aforesaid, and that in respect both of the *Object*, *Matter* and *Manner* of applying the same; as said is: So that now having indifferently Canvassed those four glorious Perfections aforesaid, and by the Comparison formerly proposed, evidently perceiving this only one act flowing from the Fountain of Mercy, or, as we may say, this, one Beam Powerfully emitted from the Infinitely and incomparably Glorious SUN of GOD's Love with a most Resplendent, Dazeling and astonishing Brightness, shining through the window of Mercy, so far, yea so very far to exceed all the acts or beams that ever proceeded from the *Power*, *Wisdom*, yea or general *Goodness* of GOD, although all joined in one; as that hence we may not only find reason sufficient of esteeming *Mercy* the most preferable of the four (suppose not really, because the Essence of GOD, which these indeed are, can no way be really preferable unto it self, yet ) both in our Estimation, and also in respect of the very exercise, yea and Manifestation of the act thereof, as proceeding from GOD himself but also of believing that GOD, in so far as he can be supposed inclineable to one, rather than to another of his own glorious & adorable Perfections, ( which, as I presently said, is no way really, seeing he is not in the very lowest degree



her imaginable or Possible, more Mercysfull,  
then he is both Powerfull, Good and Wise;  
not only in our Estimation, together with Re-  
spect of the very exercise, yea and Manifestation  
thereof, as proceeding from himself, as is diverse  
times formerly repeated ) may be truly esteem-  
ed to delight rather in expending acts of Mercy,  
then in the performance of any such acts as owe  
their Originall to any other of his own blessed  
perfections whatsoever : Especially consid-  
ering, that he has advanced the Glory of his  
precious Mercy [by some remarkable acts thereof  
we find ] to an infinit Height, at the least  
to the highest degree possible for such weak  
Mortalls to conceive, even GOD himself Cap-  
able to elevate the same : Whereas albeit in-  
deed the highest acts of his *Power*, *Goodness*,  
and *Wisdom*, be advanced to such an astonishing  
Height, as that no Mortall or finite Intelligence,  
can be able to comprehend, or seriously to con-  
ceive or think thereupon, without being af-  
fected with wonder and amazement, yet our  
apprehension, albeit finite and shallow, can  
conceive it possible for *Infinit Power* and *Un-  
failing Wisdom*, stirred up, and engaged, by  
comparable *Goodness*, to have effectuat acts  
had it so seemed Good unto him ) by Infinit  
and innumerable Degrees exceeding all former  
effectuat in these kinds, which can noway's  
truly affirmed of his unparalleled *Mercy*, as  
our



214. *The sixth Evidence from the existence*  
our former Discourse makes undenyably evi-  
ent. And truly the great Apostle Paul see-  
plainly to confirm this our Observation, Ro-  
8. 32. Where he clearly prefers this  
act of GOD's Mercy ( in sending his Son to D-  
for us, as unquestionably the greater and mo-  
remarkable ) unto any Act, yea or Acts, pro-  
ceeding from the general Goodness of GOD  
that ever we can either need, or be made Pa-  
takers of, as being assuredly the lesser, and mo-  
inobservable ; in these Words. *He that sp-*  
*ed not his own Son, but delivered him up for*  
*all : How shall he not with him also freely give*  
*all Things.* And now having digressed long  
enough, to conclude this our Observation, con-  
cerning the blessed Perfections of God, seeing we  
have made it sufficiently evident, that the Being  
of these evil, or some, such Spirits as aforesaid  
doth render the *Power, Wisdom and Goodness*  
GOD in some respect more clear and reman-  
able then ever they could have appeared  
Creatures without the Existence of such  
And also that the *Patience, Faithfulness*  
( in performing his threatnings, I understand  
as is aforesaid ) *Justice, Holyness and Righte-*  
*ousness,* of GOD, should have continued  
perpetuall obscurity, had not these, or some  
such irregular Beings occasioned the manifesta-  
tion thereof. And moreover *Thirdly,* seeing  
that the Mercy of GOD ( which is one of the

most excellent, or rather the only most excellent, because most highly exalted, Flower in all the glorious Garland, of the Divine Perfections, (in respect of us Sinners especially) had scarce ever been so much as Noticed or Observed by us, particularly, in respect of the most glorious & adorable Act that ever proceed'd therefrom, viz: the Redemption of fallen Man, by the precious Death of the Son of GOD, formerly mentioned; had not some such unhappy Being occasioned also the blessed and glorious discovery thereof, hence therefore it undenyably follows, that the very Being of these Evil Spirits aforesaid, doth most remarkably tend to the real Advancement of the precious [ & before all things preferable ] Glory of God, and that with Respect to the Being of his most adorable Perfections, especially of his Mercy, as is made sufficiently evident by the Premisses. And yet perchance, may be here said, That to prove the Advantage, the World reaps from the Being of evil Spirits therein, to proceed remarkably from the Advancement, of the Glory of GOD thereunto, is an Argument, altogether Impertinent, to be adduced against you, *Atheists*, who deny's the very Being of GOD, and consequently holds your selves, noway's obliged to esteem the Advancement of his Glory any great Favour, or Advantage to the World: For to advance the Being of evil Spirits to prove the Being

216. *The sixth Evidence from the Existence*  
ing of GOD, and then again to infer the  
vancement of the Glory of this GOD ( wh  
Being is yet in Question ) as a conclusive  
gument, to prove any Advantage the Wo  
reaps, by the Existence of such ( *Seing*, as y  
say, *It was more then probably alledg'd*, *T*  
*the total Absence, yea, and perfect Anihila*  
*on of such, had been a far greater Favour*  
*ferred upon the World* ) is such a ridiculo  
Circle, as contemptuous Silence, rather than  
rational Answer, belongs thereunto.

B. To this I Reply, *First*, There are or  
besides you, *Atheists*, who, perhaps may be  
fireous to be satisfyingly informed, what A  
vantage can be expected from the Existence  
such Wicked Spirits as these aforesaid, who  
chief and only study and Endeavour, is co  
stantly to do hurt and mischief, and never  
do any good, or bring advantage to any: No  
I judged the Satisfaction of such, very w  
worth my Pains herein: Seing, at the lea  
it can bring no detriment to the Cause I mai  
ain; so that this may be judged motive suffi  
ent to prompt me up hereunto. But, then  
say *Secondly*, That even you, and other  
*thiests*, if not altogether Obstinat, may pe  
adventure reap some Advantage hereby; f  
had there been no other Argument adduc  
by me to prove the Being of GOD, exce  
merly the existence of these evil Spirits, and



*Spirits, especially evil Spirits.*

217.

to have inferred the advancement of the  
ory of this GOD, whose Being is yet in ques-  
as said is, as one sufficient evidence to make  
od the yet Questioned advantage accrewing  
their existence, I confess to be such a circle  
s above alleadged; but on the contrary, there  
so very many clear, Cogent, and Convinc-  
ly pressing, Arguments ( besides this relating  
Spirits ) preceeding and succeeding the same,  
pound'd by me, unanswerable by any *Atheist*  
may afford me some tolerable Ground  
hope that you perchance, may thus Reason  
hin your self, Seing I cannot give a solid  
wer to all, yea nor in Truth, to any of these  
guments, here alleadged for the proof of a  
ity, I cannot in Conscience say, that it is im-  
ssible, but that there may be one: But this  
as great a Scruple, as ly's in my Way, ob-  
cting my hearty Assent to this alleadged  
uth, that there are such Wicked, Mischiev-  
and unhappy Spirits in the World ( as, by  
ir Effects, are but too evidently known ) al-  
ys doing Hurt and Mischief to all they can;  
never Benefit or Advantage to any: Whose  
istence, GOD, ( had he been so unconceiv-  
y powerfull, wise and good, as he is alleadg-  
to be ) would certainly have stopped: So  
could this Block be but clearly removed  
of my way, I see no pressing Reason to  
me from having at the least some favour-



218. *The sixth Evidence from the Existence*  
able Thoughts of this Opinion. Now could  
your Conscience but bring you this length,  
the mighty L O R D may make it whensoever  
he pleases, ye should then most certainly be  
in a fair Way to Happiness: And these Reasons  
alledged by me ( to prove the Advantage  
or Good, which the Existence of such unhappy  
Spirits, may be supposed to bring along therewith,  
in advancing the Glory of this blessed  
God) might prove a singular Instrument, where  
by this terrifying Block might be remov'd out  
your Way: And which again, being altogether  
in the Hands of the LORD, may be esteemed  
another Motive sufficient to excite me hereunto.  
And therefore to proceed, I answer  
*Thirdly*, not only the Glory of GOD, but also  
the real Good of Mankind, is undoubtedly  
promoted by the Being of such in the World.  
For the evidencing of which, let us next consider  
these signal Advantages redounding to  
Mankind through their Existence, which are  
many and remarkable, as they have Graces  
be improv'd hereby; Such as First their Providence  
and Providence, in for-seeing and preventing,  
the Snares and Temptations of such  
desperate Enemy's. *Secondly*, Their Watchfulness  
and Patience, in expecting such Temptations,  
and that not at some time only, but frequently  
to be free always thereafter; but frequently  
to follow one, upon the Neck of another, in ex-

*Spirits, especially evil Spirits.*

Imitation of the Waves of the Sea. *Third-*  
 Their *Fortitude*, and *Courage*, in vigorous-  
 and manfully, resisting and opposing the  
 me. *Fourthly*, Their *Vigilancy* and *Jeal-*  
 ously, over the World, the Flesh, and their  
 own Hearts, the three greatest Traitors, they  
 are in Hazard of, by whom to be betray'd, in-  
 the Power of these, their most malicious E-  
 nemy's. *Fifthly*, Their *Diligence* and *Care-*  
 lessness in guarding their Senses, these *Cinque-*  
 d out *arts*, by which only the Temptation can have  
 access unto them. *Sixthly*, Their *Meekness*,  
 and *Charity* towards, *Pity* and *Compassion* of,  
*empathy* and *Fellow-Feeling* with, and con-  
 stant and cheerful *Resolutions* and *Endeavours*  
 to encourage, comfort, strengthen, assist and  
 support, others such as are tempted. *Seventh-*  
 Their deep *Humiliation* and *Self-Denyal*,  
 flowing from a Sense of their own *Weakness*  
 and *Inability*, to resist such strong *Temptations*.  
*Eighthly*, Their close and constant *Atten-*  
 dance upon the *Ordinances* of *GOD*, and the  
 improvement of all other Means, whereby  
 they may be either clearly preserved from, or  
 the least, mightily sustained under such.  
*Ninthly*, Their *Faith* and *Wisdom*, in run-  
 ning unto, calling upon, and trusting in *GOD*, for  
 help and Relief therefrom, when incumbent:  
 averting thereof, and Preservation there-  
 from, when only imminent. *Tenthly*, Their  
*Admiration*,

220. *The sixth Evidence from the Existence of*  
Admiration, and Adoration of the wonderful  
*Wisdom, and Goodness* of GOD, in many Times  
outshooting these foolish ( although both sub-  
tile, and malicious ) Spirits in their own Bow  
by making that very Stratagem, whereby they  
wickedly intended the Ruin and Destruction of  
any, on the Contrary, wonderfully and cer-  
tainly to effectuate the real, good, and advantage  
of these very tempted Persons. *Leventhly*  
*Lastly and Chiefly*, Their Soul-ravishing Love  
unto GOD, and *Jesus Christ*, who has con-  
triv'd, and brought about their Redemption  
( from that miserable Infelicity, whereunto they  
were plung'd, through the malicious Subtlety  
of these mischievous Spirits ) by such a won-  
derful, and unparallel'd a Way. And this  
much for the Advantage, the Existence of such  
Spirits brings unto the World, altho' by them-  
selves not in the least intended. And now  
having made it sufficiently evident, That the  
very Being of these unhappy Spirits, doth ma-  
nifestly prove the Being of GOD, or of some  
irresistible Power, unerring Wisdom, and in-  
effable *Goodness*, therein: And also answered  
your desperat Objection in opposition hereof,  
reits, that according to our Method proposed  
we make it evident, how the very Beginning of  
such wretched Spirits, does manifest the Being of  
such an irresistible Disposer. And therefore,  
to conclude this Argument, with the Beginning



of such Spirits, Thus I inferr; either these Devils and wicked Spirits, have had an Original and Beginning, or not; if it be said, *That they never had any Beginning, or Original;* This, I say is impossible, seing from what is foresaid, it is manifest, That now they have an actual Existence; for granting them really to exist, and yet notwithstanding never to have had any Original; hence it would inevitably follow, That undoubtedly they behoved to be eternal, and consequently absolutely, and in every Respect, both necessar and perfect, neither of which they can be affirmed to be; *first*, not absolutely necessar, unless we shall say, That Wickedness is absolutely necessar. Nor *secondly*, absolutely perfect, for, *first*, They are not perfectly good, seing they perpetrat so much Wickedness as they can, neither *secondly*, are they perfectly Powerful, & Wise, seing they cannot perpetrat so much Wickedness as they would; but on the other Hand, if it shall be granted that they have had a Beginning; then assuredly they have either given a Beginning to themselves, or otherways have received the same, from some other Being; if it be said that they have a Beginning to themselves; then (besides any other Objections which might be raised against this, as how they could possibly be, both before their own Original, and not, for Example) I say only, how could they give, or rather



222. *The seventh Evidence from the Revelations*  
rather take unto themselves such unhappy  
wretched and miserable Beings. But if they  
have had their Original from another, this is  
all we desire ; for this is the **LORD** our GOD  
only. And *Lastly*, as for internal and revealed  
Evidences here, of these you may find Abundance  
mentioned already, at the Beginning of the  
*Sixth Evidence*, and so we finish the Argument.

### THE SEVENTH EVIDENCE.

**M**Y *Seventh natural or external Evidence*, to prove that GOD is, shall be  
raised, from the notable *Predictions, Revelations*  
*of future Contingency's, ( Examples whereof may be collected from History*  
*of all Ages and Nations )* together with the  
exact Correspondence of the Events thereof  
unto ; and notable Accomplishment and Fulfilling  
thereof, and that Sometimes, even in the  
very minutest, and most inconsiderable  
Circumstances. By which Predictions and Revelations  
afforesaid, I do not here understand either,  
*First*, any voluntary Engagement, Pact, or Promise  
of one Person to another, the probable, yea, or possible  
Performance whereof, is in his own Wisdom, and Power  
( altho' having the Concurrence and Assistance of any  
Favourer, or Trustee whatsoever, while cloathed with  
Mortality ) could be able to effectuate. Albeit never  
so large a Distance of time, should be allowed to slide  
away, between the Promise

and Performance afforsaid. Not Secondly,  
 if the Predictions of any future Events, neces-  
 sarily depending upon, or flowing from, the  
 knowledge of any preceeding naturall Cause,  
 whether Celestiall or Terrestriall; such, as  
 (for example) the Prediction of the Solar or  
 Lunar Eccipses, or any other future Event,  
 the assured Connexion whereof, with the an-  
 tecedanious Cause, may be evidently gathered,  
 and certainly known, by some Astronomicall,  
 or any other kind of Mathematicall Demonstr-  
 ation. But Thirdly, by Predictions, and Re-  
 velations of future Contingency's, here I un-  
 derstand, the fore-tellings, and afore-hand De-  
 clarations of such Casuall Events, as either  
 have not the least dependence upon, or Co-  
 nnerence and Connexion with, any preceeding  
 naturall Cause: Or, at the most (if any) so  
 subtle, Secret, and hidden, as altogether es-  
 capes the Eye and Observation; and Highly ex-  
 ceeds and surpasses the Capacity of any Mor-  
 tall to conceive or expresse. And as for Im-  
 mortall and Invisible Substances, such as Spirits  
 good, or Bad, I believe you, who are Atheists,  
 will not be too violent to Propugne. Now  
 these future contingency's, and Casuall Events  
 foresaid, have been diverse ways and by vari-  
 ous Means, and Methods, Revealed, and made  
 known unto Men. As first *viva Voce*, or by  
 word of Mouth; from GOD Himself: Which

224. *The seventh Evidence from the Revelations* was the first way, the Almighty used, where to Communicat his Mind unto our first Parents in *Paradize*. And here whither our blessed GOD did assume any visible Shape, in such Revelations, or what it was, or if he Spake only an Audible Voice, without any Visible Appearance, as it is impossible for us, who are utterly ignorant hereof, to determine, so it no way concerns our present Affair: Only this we are certain of, that at this Time he was pleased to reveal his Mind by vocall Expression, and that not only, while pointing out their Duty unto them; but also while making known unto them the future Events. In Relation to his Prediction of which, we shall not here fix upon the first Threatning he past against *Adam*, in the State of Innocency, *In the Day thou Eatest thereof thou shalt surely Die*: Nor yet upon these next following Threatnings against the *Man*, the *Woman*, or the *Serpent* ( at the least so far as chiefly concerns the *Serpent* ) immediatly after the Fall; because all of these, being only the just Reward and Punishment of Sin [ especially in reasonable Creatures, such as the *Man* & the *Woman* only were ] may be rationally esteem'd the Naturall Effects thereof, and Physically to flow therefrom, and depend thereupon. But we shall only Pick and Choose out that Blessed Promise, the first that ever was made to fallen *Man*, *Gen: 3. 15. That, The Seed of the*

*Woman*



oman, should bruise the Head of the Serpent. The perfect Accomplishment whereof, was found in our blessed Lord Jesus only: Between which promise and Performance aforesaid, near 4000 years, if not rather more, did interveen; and yet the least Shaddow of any Connexion, or coherence imaginable.

Secondly, By Visions, where the Man, tryst with such, was wrapt into an Extasy, his spirit for a While suspend'd, from all sensible communication with the Body, and entertained with supernatural Light. In these the Prophets saw emblematical Representations of future Events; received Knowledge of divine Mystery's, and Commission and Ability to discharge the whole Prophetical Office as a certain Author affirmeth. Thirdly, By Dreams, wherein, Albeit we confess, no Confidence ought to be reposed, it being so hard to distinguish, between those that arise from Constitution, prepossession of Fancy, divine or diabolical Infusion: Yet seing many Times in former Ages, and likewise in this Present, the Event has most remarkably and undenyably corresponded unto, and agreed with the Dream: We will therefore mention some remarkable Ones, such as the Dreams of Joseph, Pharaoh, Nebuchadnezzar, The Mothers, of Paris the Trojan, Nebuchadnezzar, and others such like, while big with them: and of Crommel the Usurper, who, while



225. *The seventh Evidence from the Revelati*  
a Boy, Dreamed, *That he should be King*  
England; as the Author, who wrote the History  
of his Life, testifieth. King James the 5<sup>th</sup>  
of Scotland, and his Mother (at the least King  
James the 4<sup>th</sup>, his Queen) who advertised her  
Husband before he was slain at Flodden-Field,  
how she Dreamed, *That her Chains and Ar-  
mours were turned unto Pearle, That she had seen*  
*him fall from a great Precipice, and that she*  
*had lost one of her Eyes.* Marieta (related  
by the Author of, GOD's Revenge against  
Murder, History 24) who had unhappily yield-  
ed her self a Strumpet to Quatbrisson, the last  
Night of her Life, Dreamed, *That Piero*  
*Quatbrisson's Miller, killed her, and threw her*  
*dead Body into the Miln-pond; which he ex-*  
*actly perform'd, altho' she her self told him*  
*her Dream.* There was one (says the Au-  
thor of, Wonderful Prodigies) who Dreamed  
*That he was bitten to Death, with a Lyon*  
*Marble, that was set at the Entrance of the*  
*Temple,* and being the next Morning to go  
to that Temple, and beholding the Marble Sta-  
tue of the Lyon, he jestingly told his Dream  
to those that were with him; and putting his  
Hand into the Lyon's Mouth he said laughing  
*bite me now my valiant Enemy, & if thou canst*  
*kill me:* He had scarce spoke the Words, when  
he was stung to Death with a Scorpion, that  
there lay hid. Queen Margaret (Wife to Henry

the 2d. King of *France*, the Night before  
 he was kill'd, by that accidental Stroak, in the  
 eye, he receiv'd by a Splinter of a Lance, in  
 his tilting with a Knight nam'd *Montgomery*)  
 dreamed, That she saw he Husband's Eye  
 put out, and so accordingly it precisely fell  
 out. And here indeed it was most remarkable  
 in this King, ( and deserves to be insert among  
 the Examples of GOD's singularly remarkable,  
 and especial Providences, mention'd in our 4th  
 evidence ) that a little Time before having  
 a great Wrath protested, That he would (with  
 those Eyes of his, as he bragged ) see a certain  
 noble Man of the *protestant* Religion, named,  
*Ann de burg*, brunt for his Profession: The  
 Lord did visibly plague him, by causing him  
 to receive his deadly Wound in one of these very  
 Eyes of his, as is formerly related.

Two Gentlemen, says the forecited Author,  
 who were intimat Acquaintance, Travelled  
 one Day together to the City of *Megara*,  
 where, when arrived, the one went to Lodge  
 with a Friend of his, and the other betakes  
 himself to an Inn; he that was at his Friends  
 House, saw, in his Sleep, his Companion, be-  
 seeching him to assist him, for he was fallen  
 upon by his Host, and that by his speedy come-  
 ing to him, he might deliver him from a very  
 imminent Danger; being awaken'd with what  
 he had seen, he leaps from his Bed, and intends

228. *The seventh Evidence from the Revelations*  
to go to the Inn, but by an unhappy Fate, he  
desists from his Compassionate purpose, and  
believing that his Dream had nothing in it, he  
returns both to his Bed and Sleep, when the  
same Person appears to him the second  
Time, all Bloody, and requested him earnestly  
that seeing he had neglected him, as to the  
Preservation of his Life, yet at least he would  
not be wanting to him in Revenge of his  
Death, declaring that he was Murdered by his  
Host, and that at this very Time, he was carry-  
ed out in a Cart, towards the Gate of the City  
covered with Dung; the Man overcome by  
these intreaties of his Friend, immediately  
runs out to the Gate, where he finds the Cart  
he had seen in his Dream, which he seizes, and  
searching it, finds there the Body of his Friend  
and drags the Inn-keeper to his deserved  
Punishment.

Mr. Morison an *English* Gentleman, in his  
Travels, gives this Relation, *Whilst I lived at*  
*Prague and had set up very late one Night*  
*Drinking at a Feast, early in the Morning the*  
*Sun Beams glanceing in my Face, as I lay in my*  
*Bed, I Dreamed that a Shadow passing by me*  
*told me that my Father was Dead; at which*  
*wakening all in a Sweat, and affected with this*  
*Dream, I arose and Wrote the Day and Hour*  
*and all the Circumstances thereof in a Prayer-*  
*Book, which Book, with many other Things,*



into a Barrel, and sent it from Prague to  
mode, thence to be convoyed into England.  
and now being at Newemburgh, a Merchant  
of a noble Family, well acquainted with me,  
and my Relations, arrived there, who told me  
that my Father died some Months past; I de-  
sign not writ any Lyes, but that which I write is  
true or strange; When I returned into Eng-  
land about four Years after, I would not open the  
Barrel I sent from Prague, nor look into the Pa-  
per-Book in which I had written this Dream,  
but I had called my Sisters, and some other  
Friends to be Witnesses, where my self and  
they were astonished to see my written Dream,  
on the very Day of my Father's Death.  
Now albeit this Dream had no Relation to  
any future Event, yet it [giving such an un-  
comptable Advertisement; what was doing  
at that very Instant, in a Place, so very far re-  
moved from the Person trysted with the Warn-  
ing) may be esteemed a very proper Evid-  
ence to manifest the Being of GOD; who a-  
cted (either by himself immediatly, or by  
the Mediation of any singularly selected In-  
strument) could have given so astonishing and  
infallible an Accompt. Of which Kind also  
that Dream registrat in the latter End of King  
James the first of England, in medulla His-  
torie anglicane, whereby the Murther of one  
John Bates, murdered by his Wife, was discover-  
ed



230. *The seventh Evidence from the Revelat  
ed and deservedly punished: One of the  
said Walters Neighbours dreamed, That W  
ter was strangled and buried in such a certa  
Dunghill, which upon Search, was found true  
and the Wife was burnt for the Fact, as is fo  
merly mentioned in our fourth Argument.  
Tea but the Knowledge of future Contingency  
by Dreams, Is but, as it were a foretaste  
that wonderful Knowledge, Spirits shall be g  
ed with, when freed from the Prison of ju  
lumpish Body's. B. I answer First, this yeilds to  
Existence of a Diety, at the least of Spirit  
But Secondly, they shall have such Know  
ledge either from themselves, or from some  
ther Being: From themselves it cannot be  
seing they know not all Things, The Know  
ledge whereof, they would for more readily be  
chosen ( had it been in their own Power ) the  
of some Things only: but if such a Knowledge  
shall be said to have been granted them by some  
other Being, this at the Long-run Terminats  
GOD again, as hereafter GOD Witting sho  
shortly be made evident. But I judge it super  
fluous to enlarge any more upon this Head  
seing the Revelation of future Contingency  
by Dreams, might be made evidently appear  
from the numberless Number of other such like  
Examples, if this were not such a generally  
known Truth, as all of us, for ought I know  
( not only from reading and hear-say: But*

so from our own particular Experience ) cannot choose but be assuredly convinced of, so that this proves fully sufficient to confirm our present Evidence. And therefore to proceed *Fourthly*, such future Events were usually revealed unto the *Jewes*, in old Times, by *URIM* and *THUMMIM*, an Oracle proper to them only, which Writers tell us, did result from the Letters, graven in the high *Priest's* Pectoral, which, in all important Doubts, the *Jewes* of these Ages resorted, and received Responses; but whither it were by the sudden prominency, or Resplendency of the Letters, or by any other way, is not Materiall in this place to enquire: One thing is certain, that alway's the Event did exactly agree with the Response, which could be clearly proven by the Scripture, were it necessar thus to enlarge. *Fifthly*, by Heathen Oracles, whereof there were several dispersed throughout the World, preceeding the Birth of our Saviour *J E S U S C H R I S T*, but were at that Time utterly extinguished, and never gave a Response hereafter. The most Famous of which, was that of *Appollo* at *Delphos*, which was ordinarily consulted by People of all Ranks among the Heathens; and many times returned very true Responses, although sometimes ( if not always ) in very ambiguous and doubtfull Terms, as in the case of *Daphida*, mentioned in our fourth

232. *The seventh Evidence from the Revelations.* *Sixthly*, By Prophets, or Persons inspired with a Prophetical Spirit, whereof there have been such an incredible Number of Men and Women among the *Jews, Gentiles, and Christians*, in antient and modern times, as free me of the labour of particularizing any.

*Seventhly*, by dumb Persons, whereof some Signs, and others by Writing, have given such admirable and clear Responses concerning the most casual and contingent Events imaginable, the success whereof, has exactly corresponded with their Predictions, or rather preceeding Signs or Prescriptions. Whereof also there has been in all Ages, and also at this present Day are, such a Multitude scattered throughout the World among us, so wonderfully endued with this unaccountable Gift ( and that in the Vice and Place of the Faculties of Speech and Hearing, which are denied them ) by the will of the Governour of Heaven and Earth, as renders altogether superfluous in me, so much as to have a thought of descending into Particulars for confirmation hereof. *A.* But if these Revelations of future Contingency's, when allowed unto Men were such a remarkable manifestation of the Being of a Deity, as is here alledged ; then certainly such Revelations, when allowed unto unreasonable Brutes, such as Dogs, Horses, or any other such like, would prove a far more clear & undeniable Confirmation hereof; seeing these Brutes

aforefai



or said are confessedly either altogether defective of, or at the least, in a much lower Degree, endued with, the rational Faculty (which is the only Principle any way capable to comprehend the same) then Man. But altho it were made never so evident (as evident it shall be made) that such a Revelation, as this were granted unto Beasts, I hope ye would freely acknowledge the Cause ye maintain to be little or nothing advantaged thereby. *Ergo*, Such Revelations, altho' granted unto Men, are far less remarkable, and consequently no ways pertinent, or convinceing Proofs of the Being of a Deity. Now that such Revelations have been made unto Beasts, notably appears, both from some Examples, ye might have adduced in your *fourth Evidence*, concerning such Dogs, as have been observed by their Faunings, or other ways, to oblige their Masters to secure themselves safely and strongly within Houses: Which had they not done they would assuredly have lost their Lives, by Villains & Robbers: and also from several Horses, whereof some have altogether refused, and others have shewn a very great Reluctancy and Backwardness, to carry their Masters in such a Journey, where they have lost their Lives: And therefore that these and diverse other such like Beasts have not had a clear Revelation of future Events, altogether casual, granted unto them, who



234. *The seventh Evidence from the Revelation* of fu  
can deny? B. In answer to this pretended Syl  
gism of yours, should I only deny the Mind  
(which ye, as it seems, hope that out of Gener  
fity meerly I will not do) the whole Fabrick, with  
out more ado, would inevitably fall & be ruin  
And yet indeed I do not esteem my self so in  
dispensibly tyed to observe such Rules of a  
ledged Generosity, as would necessarily engage  
me to acknowledge a notorious Falshood; and  
for this cause in the first Place, I peremptorily  
deny the same: For undoubtedly, were it made  
evident that Beasts had such Revelations allow  
ed unto them, hence it would unquestionably  
follow that either they had the same conferred  
upon them by some Power and Wisdom, super  
ior to their own Natures, (for no Power or  
Wisdom either equal or inferior to themselves  
can be so much as alledged capable, to gratify  
fy them after such a remarkable Manner) or  
otherways, it must be affirmed, that such Know  
ledge they had from meer Nature it self, with  
out either the Necessity or Assistance of any su  
perior Agent whatsoever. If the first shall  
be said, Viz. that such future casual Events were  
revealed unto them, by any Power or Wisdom  
superior to their own Natures, then this Agent  
conferring such a notable Favour upon them  
must either be the supreme, owning no superior  
and consequently GOD: Or else some one  
or other, who owes both his Being and Wisdom

another, and this again at the Long-run, leads  
unto GOD. But if it shall be said that they  
have this Knowledge from Nature it self, and  
are obliged to no other Being for any Insight  
they have herein: Then, and in that Case, ye  
must needs acknowledge this Nature ( whereof  
these Bruits are ioyn't Partakers ) to be universally  
both at every time, and every where present, be-  
cause perfect in Knowledge, which is such a  
singular Excellency, as cannot be enjoyed by a  
Being, any, either where, or when, absent. For  
the very Principle of Reason resideing in our  
Senses, assuredly perswades us that the certain  
and infallible Knowledge of such casual fu-  
ture Events, as have no imaginable Connection  
with, or Dependence upon, any preceeding  
Cause or Causes whatsoever, must necessarily  
be the Effect, and evident Demonstration of  
most perfect Wisdom. For the Knowledge  
of Things both past and present ( although in  
some Cases most rare & astonishing ) is noways  
comparable to these of the future: And of all  
future Events whatsoever, there are none  
without Comparison, so hard to be understood  
as those of casual and uncertain Contingency's,  
between which, and any preceeding Cause,  
no Relation imaginable, can once be so much  
pretended. And consequently who ever is  
primarily endued with the exact understanding  
hereof, must undoubtedly be perfect in Know-  
ledge

236. *The seventh Evidence from the Revelation*  
ledge. But this is such a rare and delicat Qualification, as even you, who are *Artheists*, may blush to ascribe unto Beasts: Since it so far exceeds the very Nature of Man, as that none were ever known so high minded or presumptuous, as to arrogate the same unto himself: So that in brief, it clearly appears, that the brutish Nature cannot possibly be thus admirably qualified. But leaving this, *Secondly*, I deny the *sequel* of the *major*; for although such a revelation were granted unto Beasts; albeit hence it would follow, that this were a most clear and evident Confirmation of the Being of a Deity; yet that it should be any Whit more clear, than it flows from such a Revelation while allowed unto Men, I perceive no Reason imaginable, inducing me either to believe or affirm, seeing the Revelation of such future Contingency's conferred upon Men, as clearly manifests the Being of a Deity, as the Sun brightly shining in the height of our *Horizon*, perspicuously demonstrates the Being of the Day. And here if it shall be said that the Deficiency of Reason in Beasts, would make such a Revelation ( if granted unto them ) far more astonishing and amazing than it can be in Men; who are so undoubtedly endued therewith. This I not only yeild unto; but also confidently presume to affirm, from hence, the unaccountable Donation of such a Revelation unto unreasonable Beasts.



to be meerly impossible, as including a contradiction in its Bosom. And therefore, *thridly* in few Words, I deny that ever any Beasts had such Revelations granted unto them; Seing (as you in that part very prudently acknowledge) the rationall Faculty (which is the only Principle, any way capable of comprehending such Revelations) either altogether, or at the least in a great Measure (yea in such a Measure, as to have the least Tincture of Religion, whereby they could be qualified, either to know or acknowledge the Favour allowed them by such Revelations, in order to their grateful Returns herefore) is confessedly withholden from them. And therefore, as to the Examples here proposed, I say that these Creatures mentioned, were undoubtedly stirred up by an Instinct from Heaven, out of remarkable Favour to Mankind, whereas the both Benefit and Knowledge of the (at the Time singularly selected, and notably employ'd) Creature were equally Naught: But only ineffable Love and never Erring Wisdom knew it fit to select such, as most proper Instruments, whereby to reveal and show unto Men their imminent Danger: Just like as the Pen in my hand chosen by me as the special Instrument whereby my Thoughts may, be made known unto others, although the Pen it self be confessed, incapable of Knowledge. So that hence we may



238. *The seventh Evidence from the Revelations* may certainly conclude Men ( among all the Sensible Beings ) always to have been the only adequate Objects of such Revelations, the benefit hereof, always Terminating in them; which although peradventure but very seldom if ever reaped by those, whom ( through the Instrumentall Mediation of these respective Brutes ) our Gracious GOD did remarkably fore-warn yet that the same has not been useless unto, & lost by, all Mankind this present Observations clearly Evidences.

A. Yet further, seeing it is diverse times found true by iterated Experience ( and whereof the serious consideration might even stir up an amazement in our thoughts ) that several Persons affected with Melancholy, or in whom the Melancholick Humor has been greatly predominant, have been Capable, ( and that to admiration ) some of them to speak with unknown Tongues, although never formerly instructed therein, and others to Prophecy, and Revel future Events, &c. Hence therefore we may rest assured that such a Revelation of future Contingency's as is formerly Spoken of, is no Infallible proof of the Being of a Deity, since it remarkably attends and follows such and such Naturall Constitutions, rather than any other which, were there a GOD, as is pretended, were all equally Capable, thus to have been endued by him. B. To this I answer, First, He

all the instead of obscuring, you more clearly evi-  
 ne once this our Observation, by freely declaring  
 bene such a Constitution, to be more fitly instrument-  
 which all in such Revelations then any other: And  
 if ever which our blessed GOD (who, to give us a  
 Instr pattern of our Duty, usually works by means)  
 Bruits diverse times finds meet to select as the most  
 warm proper Tool, and material thus to be employ-  
 unto, And whereas you say, that were there a  
 rvation GOD, as is pretended, all the severall Humors  
 were equally Capable of Being thus endued by  
 e time. This is as unreasonable a proposition,  
 when as if you had said, that were there a GOD, as  
 stir pretended, then the most contemptible Worm  
 sever and the Strongest and most Couragious Lion,  
 who were equally Capable of Being endued by him  
 ly pro with proper and suteable Strength and Courage  
 t to a terrify, yea and destroy, any other Beast  
 unknow whatsomever. Now how contrary this pro-  
 struction position is both to Sense and Reason, I refer to  
 Reve your own serious Consideration, and only  
 we me treats you to apply accordingly. But 2dly,  
 ure Con being you do not, as in Truth you cannot  
 Inf affirm, that all Persons, endued with this un-  
 ce it accountable Gift, are of a melancholick Tem-  
 and su per and Constitution, hence again the Difficul-  
 y other immediately recurs concerning those, in whom  
 ed, we ny other Humor is known to be more pre-  
 e endu valent; and who, notwithstanding hereof, are  
 st, He equally endued with such a singular Faculty.

240. *The seventh Evidence from the Revelation*  
And 3ly. such gifted Persons, in whom the  
Humor aforſaid predomines, are either the  
remarkably endued by the meer Power  
Melancholy, or of Nature thereby affected,  
the chief and Primarious Cause of ſuch  
aſtoniſhing knowledge; without any kind  
Aſſiſtance from, or Dependence upon any  
ceeding, more Powerfull, Wiſe, or Superior  
cause whatſomever, on the one Hand: On  
eſſe upon the other Hand, the Melancholick  
Humor is only ſingularly Selected at ſuch  
Time, and in ſuch a Caſe, by ſome moſt Ex  
cellent Cause or other, ſuperior unto, and al  
both more Wiſe and Powerfull, then either the  
formerly mentioned Humor, or Nature, or both  
as the moſt fit and proper Inſtrument, in ſuch  
and ſuch Persons, of ſuch aſtoniſhing Revelat  
ons. The *Fiſt* cannot be ſaid, unleſs we ſh  
affirm the Humor, or Nature thereby affected  
to be a moſt free Agent neceſſarily enclined  
ſuch Revelations, by no Superior Cause what  
ſomever: Which, whoſoever affirms, will  
be greatly concerned, to give a Rationall and  
Satisfactory Accompt, how ſuch a Superior  
( and therefore in every Reſpect free ) Agent  
[ as the Melancholick Humor, or Nature there  
by affected, or both, muſt needs be, according  
to this Supoſition; could this particularly ſpec  
and reſtrict it ſelf, to the knowledge of the  
few individuall future Contingency's, thereby

revealed



revealed, and not rather desireably and gloriously Choose to it self, the Knowledge of all future, yea, and likeway's, all past, and present events, whatsoever; seing such an excellent knowledge as this, would undenyably evince a more conspicuous degree of perfection together Competent to such a Supreme Agent. If it shall be affirmed that this would necessarily infer an Infinit Knowledge at the Long-run which cannot possibly quadrat with such a Finite Being as either this Humor, the Nature hereby affected, yea or the Person in whom the same doth reside, assuredly are. In Answer to this, I say it is necessary to know first, whether the Humor, Nature, or Person some one, or two, or all of which, be affirmed the Supreme Agent formerly mentioned. And Whither this Supreme Agent aforesaid, give it's first Being unto its self, or owes the same unto some other more Powerfull: Or whether it has necessarily Existed from Eternity; if the first of these shall be said, viz: That that Supreme Agent, we are presently Speaking of, did give its self its first Being; then passing by all other answers, I only desire to know what could move the same to choose a finit, seing an Infinit Being, had been by infinit Degrees, more preferable, and consequently more eligible. If the second shall be maintained that is to say, that that now Supreme Agent, owes its first



242. *The seventh Evidence from the Revel*

Being unto some other, sometimes more powerful. Then I desire again to be informed *How, Why, or When*, that Primary supren Cause, or Agent ( which confessedly granted a Being unto this, now supreme Agent did cease to be supreme.

But if the Third shall be alledged, *Viz*, that the same has necessarily existed from Eternity then ( not mentioning the Generation of the Person, which is known to be the very Beginning, both of Humor and Nature, as to the individual Being ) I only desire to be acquainted how any imperfect Being whatsoever ( such as that melancholick Person, Humor or Nature ( and that either one, or two or all of them as said is, that can be esteemed the adequate Subject of such an admirable Knowledge presently instanced ) undenyably is ; the least in Respect of Wisdom and Power can rationally be affirmed from all Eternity to have been indispensibly necessary : Seing it may as confidently, yea and as truly too, be maintained, that a known and confessed Imperfection both is, and always has been, absolutely necessary. But if upon the other Hand, it shall be acknowledged, that the melancholy Humor is, only singularly selected at such a Time, and in such a Case, by some most excellent Cause or other, superior unto, and also both more wise and powerful, then either the formerly

mentioned

of future Contingency's 213.  
mentioned Humor, or Nature, or both, as the  
most fit and proper Instrument in such and such  
Persons, of such Revelations; this altogether  
ends our Controversy, seing, hereby, the whole  
Ground of the Debate, is made quietly and fi-  
nally to Terminat in GOD. But if it shall  
be yet said, that granting all here alledged to  
be true; hence this indispenfible Necessity of  
affirming the Existence of GOD will no ways  
follow: Seing the Devil, or any other Spirit  
good, or bad, ( as being superior in Wisdom  
and Power, to the formerly mentioned both  
Nature, Humor, and Person ) may be the prin-  
cipal Author of such Revelations. To this  
I say, *First*, this is an ingenuous Acknow-  
ledgement of the Existence of Spirits, and con-  
sequently a further Confirmation of our sixth  
Evidence adduced particularly for that very  
End; seing this evidently manifests the Being  
of a GOD. But *Secondly*, I say the Devil  
doth not know all contingently future Events,  
although never so near approaching: For  
had he been endued with such an unparaelled  
Knowledge, he would never have tempted our  
*Saviour* as he did; since he could not but  
know ( as the Supposition of his certain Un-  
derstanding of all future Events, especially pre-  
sently occurring, would clearly infer ) that it  
was altogether impossible either for himself to  
gain, or for theother to be foiled, by any Tem-  
ptation

244. *The seventh Evidence from the Revelation*  
ptation; directed against such an impenetrable  
Object. And also he being undoubtedly assured  
(as by diverse other most strongly convincing  
Testimony's, so especially by that singularly  
remarkable Voice emitted from Heaven at his  
Baptism, *This is my beloved Son, &c.*) That  
most undenyably he behoved to be, if not the  
only one natural, (for the clear Knowledge  
of such a blessed and Heavenly Truth, might  
for any Thing we know, have been kept most  
secret and hid from him) yet at the least some  
one unparalleled and incomparable Son of the  
*Mighty Majesty of Heaven and Earth* particu-  
larly selected, and sent by him for some famo-  
us, and indispensibly necessary Errand, into this  
World: Whose Proceedings, in Pursuance  
hereof, it would most certainly be altogether  
in vain for himself to endeavour [because ut-  
terly impossible] to stop, or impede, and conse-  
quently that those Means he would essay, and  
Allurements he would use, should undoubtedly  
be useless, and to no Purpose at all, as the  
result did evidently manifest. If it shall be said,  
that he tempted him, meerly to hold him in  
Trouble: I answer, this is not probable ei-  
ther, seeing, had he clearly understood all future  
Events, he could not but perfectly know, that  
hereby the Degrees of our Saviour's Glory [as  
He was Man at the least] would most assur-  
edly be heightened and augmented; whereof his  
hellishly



hellishly malicious Nature would never willingly have been the Promover or Instrument, and the same may be said, concerning his stirring up *Judas* to betray our *LORD*, for had he surely known the matchless Advantage rebounding to Mankind hereby, he would no ways have been Instrumentall herein. Yea Thirdly, so far is the Devil from the perfect knowledge of all future Events, as that I humbly conceive his sometimes most sharp, penetrating, and angelicall Judgement, now to be so strongly and irremedilessly enveloped with the thick and impenetrable Covering of his [so mad and violent] Propension unto Sin; as renders the brightest Beams of the clearest Reason utterly incapable of influencing his Understanding with any more Measures of rational Light, then meerly what serves (like *Fewell*, once touch'd with the Flame of his so unhappy Propension aforesaid] to prick and prompt him forward [and consequently is abused by him] for advancing as highly, as possibly he can, the most mischievous Wickedness, and irrational Folly: And which may evidently point out unto us, the miserably blinding Nature of Sin. For albeit it should be alledged, That he might have supposed himself capable to hinder and obstruct the Designe of *GOD* in this, as well as in the other long since intended particular Endeavour, of advancing



246. *The seventh Evidence from the Revelation*  
vanceing his own Glory by the Creation  
innocent *Adam* : Yet none endued with an  
Tolerable degree of Reason ; but may easily  
perceive such a Supposition to have been most  
absurdly and Confessedly Unreasonable. For  
might not the Devil to much better purpose  
and more exactly conform to the clearest prin-  
ciples of the strongest Reason ( had he not then  
been so irrecoverably Bind-folded as aforesaid )  
have argued with himself ( even immediately  
after his notable Victory over *Adam* ) in man-  
ner following. That GOD is perfectly both  
Wise, Powerfull, and Good, is such an undeny-  
able Axiom, as my Reasonable Nature, says he  
infallibly draws from the serious consideration  
of the beginning and Being, as of all Finite  
Beings in generall, so of my own individual  
Nature and Essence [ which, I am assured  
perswaded, must needs have had a Beginning  
as unquestionably as all, or any, of the other  
not absolutely perfect Beings ] in particu-  
lar. From which so evident and undeniable a pos-  
sition thus, I inerr as follows, Either GOD  
knew that I would obtain this notable Vic-  
tory, which I have now presently gained, over  
his darling *Adam*, or he did not know so much  
but should the Latter Branch of this Dilemma  
be chosen, the same would evidently contradi-  
ct the formerly acknowledged undenyably axiomatic  
being hereby the Wisdom of GOD might be

easily perceived to fall confessedly short: And  
 therefore it must be undoubtedly certain, That  
 he knew before hand, this notable Foil I have  
 put upon Mankind, whence again I infer,  
 Whether he could have prevented this sad dis-  
 grace, and remarkable Loss, that Adam is here-  
 by made lyable unto, or he could not: Now the  
 latter Branch again of this last proposed Dilem-  
 ma is as evident a Denyal of the Power,  
 the other was, of the Wisdom of GOD. So  
 that it must be beyond all peradventure that  
 he could, but would not, frustrat my Malicious  
 and devilish Designe; whence consequently, in  
 the last Place, it clearly and rationally follows,  
 that he either both can, & will restore Man, unto  
 his Pristine, or a better Condition, or else secure,  
 to advance the Beams of his Glory, even al-  
 though Man should be irreparably Lost: But  
 whether the former or the latter Branch of this  
 presently mentioned Dilemma be chosen;  
 hence I cannot but assuredly conclude, that I  
 shall only evidence my egregious and unpara-  
 belled Folly & mischievous malice; and further-  
 more also, add to the ( alas, but too too highly  
 already multiplyed ) measures and degrees of  
 my own unexpressible, irremediable, and intol-  
 lerable infelicity, and Torment; but shall noways  
 be Capable to stop his Glory, from shining most  
 brightly. But, passing this, fourthly, most part  
 of the Responses he ever gave, by a cunning  
 Subtily

248. *The seventh Evidence from the Revelation*  
Subtilty, and politick Sagacity, were pronounced  
in such doubtful and ambiguous Terms, as that  
the Response behoved inevitably to prove  
true, however the event should happen to fall:  
As in that uncertain and ensnaring answer given  
to *Pyrrhus* King of *Epyrus*, consulting the Ora-  
cle about the Success of his War against the  
*Romans* ( *aio te Æacida, Romanos vincere pos-  
se* ) clearly appears: Which proves evidently  
unto us, him who uttered the Response, either  
to have been ignorant which way the event  
would succeed, and consequently not perfectly  
Wise; or else to have been fully resolved, by  
flie and deceitful Alurements and Flatteryes, to  
perswade and entice such unhappy Wretches, as  
asked his Counsel, Madly and Foolishly, to run  
violently and head-long, upon their own ruin  
and Destruction, although infallibly foreknown  
by that deceitfull Counsellour; which proved  
him altogether destitut, and devoid both of  
Goodness and Faithfulness, thus willingly to  
deceive and impose upon any, who expected  
( if not Good and wholesome Counsell and Ad-  
vice, yet at the least ) the pure and Naked  
Truth from him.

But *Fifthly* I say, What Knowledge the De-  
vil (or any other finit and inferior Spirit) hath  
of such future Events, he has not the same pri-  
marily of himself, but only as revealed unto  
him, by some Superior Omniscient Wisdom,  
who



who has been pleased to make use of him, as a ready, fit, and convenient Instrument, at such Times and Occasions in revealing the same: And who has likewise seen it meet, to make several Things of this Nature, known to others, (besides such Immortall Spirits,) viz. Dumb Persons, Prophets and Dreamers, whom notwithstanding of this admirable [ and by us Mortals, unaccomptable ] knowledge, we are by many Reasons assuredly perswaded not to have been GOD, or ( which is all one, and the same ) unerring wise. Now here if the Devil; or, any other finit Spirit, as aforesaid, shall be alledged, to have that unaccomptable Knowledge primarily of himself; I desire to be informed How he can thus know some Things, and not all Things primarily of himself, which I take to be a clear absurdity, if alledged; seing this pretended Primarious knowledge was ( according to the outmost reach of Human understanding ) equally Capable as easily, to have perfectly endued him with all, as with any, the least measure of knowledge whatsoever: But that any knowledge the Devil in particular is endued with, is not universall, thus it follows, *sixtly*, his knowledge of these aforesaid Events is only particular, of some things, and in some Respects: For otherways ( that is to say, if it were universall ) he should undoubtedly be perfect in Knowledge, and so [ herein at the



250. *The seventh Evidence from the Revelation*  
least ] equal unto GOD: yea and should have  
been so from his very Original: But that he  
is not so, at the least has not always been so  
the unhappy Condition he now is in, undeny-  
ably proves: For had he, from the beginning  
infallibly known all future events, he should  
never certainly have been so miserable a Being  
as a Devil; unless it could be said that, he was  
so made at the first, by the Glorious Author of  
his Being: But this had been a work altogether  
inconsistent with such a perfect Goodness  
to have effectuat: It being apparently against  
the very Nature of such a blessed Being to have  
Primarily made any Creature; altogether with-  
out its own fault [ miserable I will not say  
seing I believe such an act to be noways incon-  
sistent with the absolute sovereignty of GOD  
over his Creatures; But ] both Wicked and Un-  
godly as the Devil now is. *But fearing we have*  
*lanch'd far enough in this Ocean already, we re-*  
*solve to proceed to the Conclusion of this Evid-*  
*ence, which I thus infer, The Revelation of*  
*these future Contingency's, and casual Events*  
*aforesaid ( far exceeding the deepest Sagacity*  
*of the wisest Politicians [ whereof the tragical*  
*End of Ahitophel, and that remarkable Sen-*  
*tence of Tully that famous Roman Politician*  
*upon the certain Report of Pompey his Over-*  
*throw, with whom he had always formerly sided*  
*[ O miserable me, who could not foresee Events! ]*

are clear and undeniable Proofs ) and also proving so wisely ordered, and exactly correspondent unto the aforementioned Predictions; as evidently declares them to be the certain Effects, of some admirable Power, and Wisdom; and in their Causes highly surpassing all humane Capacity ] necessarily leads us [ unless, which is Impossible you who are Atheists could give us a more rational account ] unto that unerring Wisdom, the Subject matter of our present Discourse, who, only knowing all Causes and Events whatsoever [ together with all the rare, delicate and subtle Concatinations, Combinations and interwavings that have at any time happened between the Superior and Inferior, former and latter, Subaltern and Collateral Causes, if any such there have been; whereas we really believe there has been nothing like any of these; but only the never-erring Wisdom and Divine Will as effected all by his Almighty Power ] in order to the Production of the first and principally intended Effect and Event ] can either Reveal which, or how many of the same he sees fit, immediately by himself, through the use of any means he pleases: Or else mediately, by the subservient Ministry of any other rational Being, Man or Angel, good or bad whatsoever: And this is the Lord our God. Finally as for internal or revealed Evidences; See 1 Kings 13. 2. Compared with 2 Kings 23. 16. 17. 18. See also 9

252. *The eight Evidence,*

*Kings 7. 1. Compared with Verses 16. 17. 18. 19. 20. Pharaoh's Dream interpreted by Joseph, Nebuchadnezer's by Daniel, and divers other such like future Contingency's foretold*

**THE EIGHT EVIDENCE.**

**A. P**ROCEED *to your next external Evidence, if you please.* B. My eighth Evidence, to prove that GOD is, shall be raised from Miracles, and from that admirable Power, Wisdom, and Goodness, there appearing: Miracles I say, These mighty and stupendious Prodigy's, wherein the Finger of GOD is so remarkably conspicuous; and whereby such amazing, and prodigious Works are effected, as both far exceeds all bounded limited, and finit Power whatsoever: And also, as it were mocks Nature her self, contradicts her Power, and inverts the very Order thereof. Such as, The causing the Sun, and Moon stand immoveable, in the midst of Heaven, for the Space of a whole Day, the Shadow return back several Degrees, upon the Sun Diall, the dividing the Sea, and other Waters. That a huge number of Men, Women, and Children, might safely travel through the same the raising of the Dead, the cureing Natural incurable Deseases, sometimes by improbable sometimes by contrary Remedy's, the Walking on the bare surface of the Waters; the stilling and quieting the raging Winds and Seas, in the



me of a Stormy Tempest, and that by a mere  
authoritative Command, that Plenilunium Ec-  
lipse of the Sun at the time of our Saviours  
passion, and many more such like, both prolix  
and tedious here to Recite.

Now that such astonishing actions have been  
performed, some, I believe, among the *Gentiles*  
for the proof of a Deity, or the manifestation  
Justice, Faithfulness, Righteousness, or such  
like, being some or other of the Perfections of  
the Divine Nature ] more among the *Jews*,  
and most among the *Christians*, we have as  
great Morall certainty, as Historians of unquesti-  
oned Fidelity, of each of these severall sects of  
religion can furnish us with, each one of them,  
the least, respectively owning their own :  
and some acknowledging the most, if not all,  
to be true. Especially our Holy Christian Re-  
ligion has made such considerable advances,  
by the Aid and Assistance of Miracles as that  
next under GOD, and our *Lord and Saviour*  
*Jesus Christ* himself, the blessed Author there-  
) it may be said to owe its Originall and in-  
crease chiefly unto these. For by the Notable  
and famous Miracles wrought by our glorious  
GOD Himself, his Apostles and their Suc-  
cessors ; the Holy Gospel ( which is our Re-  
ligion ] did universally and suddenly spread it  
self among, and secretly, sweetly, and insensibly  
steal away the Hearts of a numerous Multi-  
tude



254 *The eight Evidence,*

rude of the most prudent and best disposed People of their Age. A. But these pretended Miracles, whereby the Christian Religion is said to be advanced, perhaps were nothing else but either plain Lies and Fictions; or at most but Cheats Delusions, and Deceitful Stratagems whereby People were mocked and deluded: But not so much as deserving the Name of true and real Miracles. B. I answer, as to the first, if they were only Lies and Fictions, then certainly they behaved either to have been invented in the very age wherein they are said to have been acted, or else in some after age. The first could not be possible, for then they would assuredly have been so palpably confuted by such a Multitude of Eye and Ear Witnesses then Living; who were Locally in these Places at the very Time when and where they were said to have been acted, as would have made them thrust out of the World, as the basest delusion imaginable: (And that most deservedly to our acknowledgement, were it true which is alleged) & never after to have been owned by any of the Children of Men, except by Fools only, and inconsiderate Block heads. But if they shall be said to have been invented in some after ages this was equally impossible: For no Man endued with Reason could give Faith to the report of such and such Miraculous Works, pretended to have been acted in some preceding

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preceeding age, whereof there was never the least mention known to have been made, till that very Instant of Time. But as to the Second Part of the Objection, whereby (supposing them really acted in the Time and Place recorded; yet) they are alledged to have been effectuat only by Cheats and Deceivers, who, by some subtile Cunning, or considerable Insight in the hidden Secrets of Nature, for the Advancement of their own privat Designes, did exped some such wonderful Stratagems, as to the inconsiderat Multitude (ignorant of the Causes whence they proceeded) seemed to be true and real Miracles. To this I answer, *First*, I would very seriously desire to know, what probable Motive, at the least, can these Men be supposed to have proposed unto themselves, for being at so remarkable Pains, and Hazards, to Deify one, whose greatest visible Fortune and Credit in this World, was to be the reputed Son of a Carpenter: And who (instead of bribing, or rewarding them for these Pains and Hazards presently mentioned; which they must needs undergo in helping to advance him to such an Honour) had not himself whereon to lay his Head, and whom both *Roman* and *Jewish* Rulers, together with the Generality of the People had executed as a Malefactor: So that they were all engaged, in Defence of their own Act, to sift both their Testimony, and all

256. *The eight Evidence*

their pretended Miracles, with all the Vigour of  
 their conscious Jealousy could suggest. And  
 where so many were concerned as Inquisitors of the  
 rip up, as it were, and search to the very Bottom  
 of their Pretences; their was Danger indeed  
 lest some Truths might have been rejected  
 Forgery's, but none that any Forgery possible  
 could pass. Besides, the avowed Displeasure  
 of the Governours made it a hazardous Thing  
 to own a Belief of what they asserted. The  
 that adhered unto them, could not but know  
 that at the same Time they must espouse the  
 Dangers and Sufferings: And Men use not  
 to incur certain Mischiefs upon doubtful and sus-  
 picious Grounds. But *Secondly* I answer, that  
 are such famous Miracles recorded, as confessedly  
 exceeds the Power of Nature, and all natural  
 Causes whatsoever, such as the Raising of  
 the Dead, commanding the Winds and Seas  
 to be still, the feeding so many thousands with such  
 a little Quantity of Bread, and small Number of  
 Fishes; and yet so many Baskets full of Fragments  
 remaining, as, according to my weak  
 Judgement, exceeded all the Bread and Fish  
 forementioned, although not one Person had  
 tasted thereof; the Turning the Water into ex-  
 cellent Wine, and many more such like, which  
 if true, as true they are undenyably proven al-  
 ready. And moreover (as a further Confirmation  
 of their Reality, to any who shall not be  
 convinced



Vigour convinced, by what is already said ) others, be-  
 . And *Christians*, have acknowledged the Truth  
 sitors of the same. For not only *Josephus*, and other  
 Botto *Jews* besides him, but also diverse *Heathen*  
 inde Authors, and some of *CHRIST*'s greatest Ad-  
 eeted rersary's, do acknowledge His Miracles. *Ju-*  
 possib *lian* the *Apostata*, as great an Enemy, as he  
 pleasu was, confessed that *JESUS* cured the blind  
 s Thin and the lame, and delivered some from De-  
 The vils, that were possessed in *Bethsaida* and *Beth-*  
 t know ny: *Pilat* himself, in a Letter of his to *Tiber-*  
 se the us the *Emperour*, witnesseth that *JESUS*  
 e not gave Sight to the blind, cleansed the Lepers,  
 and sa healed them that were diseased, delivered them  
 er, the that were possessed with Devils, over-ruled the  
 confes Waters, raised the dead, and rose again himself  
 l all from the dead after three Days. Hereupon  
 Raisin *Terrullian* bids the Senate and People of *Rome*  
 Seas read their Commentary's, and search the Re-  
 ithsuc cords, where they shall find the Miracles of  
 mber *JESUS*: Which if they had not been suffici-  
 i Frag ently known to be true and real, and also pub-  
 y wea lickly registrat in the Records to which he ap-  
 Fish a pealed: In this Case he might have been ea-  
 on ha sily convicted of Lying and Forgery. These  
 into ex Miracles of *CHRIST* were wrought not in one  
 which or two Places, but in many, not in a Corner, but  
 ven al in the open View of the World, and were at-  
 onfirm tended with such Majesty and Power, that their  
 not b are **Thousands** who would rather dy on a Rack  
 yince



158. *The eight Evidence,* then deny them. JESUS wrought great Miracles, sayeth *Iosephus*, and although he was Crucified, and put to Death, yet his Disciples foresake him not, but did cleave unto him; and as he himself wrought many Miracles when he was upon Earth, so his Disciples after he was gone from them, by his Power and Vertue did likewise effect such Miracles, as filled the World with the Fame of them: And were a speciall means to Convert whole Kingdoms unto CHRIST. Moreover in Testimony that these were not deceits, can any sober Man imagine that *Origen* [not to mention here other Learned Men that were Converted to CHRIST] who was himself a great Philosopher and fellow-disciple to *Plotinus*, who is highly commended by the Philosophers, that he I say, and others of great Judgement and Ability's, would suffer themselves, like so many Mad Men, to be led with vain Illusions: Or to attribute those Things to GOD's especiall Miraculous Operation, which depended wholly upon Naturall Causes? Especially seeing that both *Origen* and *Cyprian* also, before their Conversion to CHRIST, had professed the Art of Magick. Now therefore these so famous and admirable Actions, I say, being both true, and likewise exceeding the Power of Magick and Nature also (as from those presently mentioned Learned & Wise Men we may observe) not Man can rationally

from Miracles.

from Miracles. 259

rationally deny to have been true and real Miracles. But *gally*, I answer, it should undoubtedly have been the greatest Miracle of all, if such an Holy, Pure, and excellent Religion (as contrary to the Corrupt Nature, Passions and sinfull Inclination of all Men, as Light is to Darkness, or Heaven to Hell) should have been so generally, willingly, and cheerfully entertained and embraced in the very earliest and Infant Age thereof, by Persons of all Ranks, Ages and Sexes (and many of them Wise and Learned Men) as that thousands of these should willingly have exposed their Lives to the Flames, or any other the most grievous Tortures and Torments, cruell Tyrants could invent or devise; and that for the Vindication of such a Religion as was not only so contrary to their Naturall appetits as said is, but likeways had not the least rationall ground to prove it owned by GOD: Upon which Accompt chiefly it was only worthy to be embraced. And therefore so indispensibly necessar, were Miracles in the Beginning, and tender Age of Christianity; as that, I humbly conceive, GOD Almighty, himself (who can do, and doth in Heaven and Earth whatsoever is well pleasing in his Sight) could not [conform to the usual method of his common Providence] have caused such a Holy, Pure, Peaceable, Man-abasing and GOD-Exalting Religion; as the glorious Gospel of His SON

260. *The eight Evidence,*

SON is ; meet with such cheerfull entertain-  
ment, and be so cordially and readily received  
and embraced as it was, by such Polluted, Pro-  
phane, Contentious, Proud, and GOD-dishon-  
ouring Sinners, as all Men naturally then were,  
and presently are, without the use of these, or  
some other such like signall and GOD evidence  
ing wonderfull Works. But here to prevent  
mistakes, two things are prudently to be ob-  
served, first what Miracles are, and secondly the  
severall species and kinds thereof. *First*, Then  
to know what Miracles are, we must consider  
that all sublunary actions whatsoever are re-  
duceible to these three severall Heads only, or  
branch's following, *viz:* *first*, common and or-  
dinary Actions, which are dayly effected, by  
any Agent, capable to perform the same, thro  
the Use of natrual Causes, and ordinary Means,  
being assisted with the general Concurrence of  
GOD's common Providence, which usually he  
withholds from no Agent, Good or Bad, what-  
soever: Which, being so numerous and  
universally known, frees me from being neces-  
sitat to produce any examples. Next extraord-  
inary and wonderfull actions, agreeing with  
the former, in that they are brought to pass  
and effected through the use of natural Causes,  
and ordinary Means, with the generall con-  
currence of GOD'S common Providence as  
afore said; only herein they differ, in that the

agents



agents of such wonderful actions must be somewhat acquainted with the Secrets of Nature ( a little surpassing the Vulgar Understanding, at least ) by which they may be Capable to produce and effectuate such rare and un usuall Fates and Stratagems, as unto the inconsiderate Multitude ( ignorant of the Causes whence they proceed ) may appear evident and undeniable Miracles : Whereas in Truth they are nothing less, being altogether produced out of Naturall Causes, as aforesaid. Of this Sort are all the subtil Tricks and Delusions, whereby *Satan*, or any of his Instruments or any other knowing Person whatsoever, by improving some of the hidden secrets of Nature, can delude and deceive our senses. And *Lastly*, Miracles, or miraculous Actions, which being the proper Works of GOD, and the glorious Badges of his irresistible Power, and unerring Wisdom, he only can produce and effectuate : And that either without the Use of any subservient Instrument whatsoever : Or, When he pleases, by the Service of such Instruments, as he ( knowing to be most proper, for this End ) particularly selects, acts, instructs, and assists, to perfect his own glorious Work, which no more depends upon Nature, or natural Causes; then that notable Victory, the Children of *Israel* obtain'd over the *Amalekites*, did depend upon the holding up of *Moses* Hand. But here perhaps it may



may be said, *Since these extraordinary, and wonderful Actions aforesaid, cannot be discerned from true Miracles, by any who are not considerably acquaint with the Secrets of Nature. How shall we, who have little or no Insight therein, be able wisely to distinguish true Miracles, from the Cheats and Delusions of Satan, and other Deceivers?* To this I answer, *First* Such Actions, as we are certainly assured, have no Dependence upon natural Causes, and wherein in our Senses are noways imposed upon; such as the standing still of the Sun in midst of Heaven, the turning back of the Shadow, on the Sun-Dyall, the Dividing of the Sea: Now all these, and such like, we may confidently affirm to be true, and real Miracles: Seing we may undoubtedly perswade our selves, That none but the GOD and Author of Nature can thus manifestly invert the Order thereof. And *Secondly*, Such as we are certainly assured, have a clear Dependence upon natural Causes, or wherein our Senses are undoubtedly imposed upon, these we may assure our selves, are in no Case to be esteemed Miracles: For certainly the Almighty GOD stands in need, neither of natural Causes, nor of Deceit, or Falshood, to exped those Works, which he owns as his own Properly. But *Lastly*, Such as perhaps may have a Dependence upon natural Causes, or wherein our Senses may be imposed upon

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and yet we noways certain that it is so ; ( the  
greatest difficulty lying in these, seing some of  
them may be real Miracles, and others prove  
nothing save only Delusions ) it is both proper  
and necessar ( for clearing the marches betwixt  
these two so Contiguous Neighbours, and  
that they may be rendered easily distinguishible  
the one from the other ) to consider the re-  
markable end whither they would lead us :  
For if the aim they Levell at, be either Vain,  
Foolish, Light, or Triviall ; or secondly, have a  
tendency to hurt Mankind in generall, especially  
to his Soul, and Spirituall Concerns. Or  
Thirdly, to deny or dishonour GOD. Then  
in these, or either of these Cases, we may  
be perswaded that they are noway's true Mir-  
acles [ for without Blasphemy we cannot sup-  
pose that GOD Almighty would ever affix the  
Glorious Badges of his admirable Power, Wis-  
dom, and Goodness, for the confirmation of any  
such like foolish, or unreasonable aims and de-  
signes as these aforesaid ] but that they are  
meerly the product of Naturall Causes, Elicit,  
and put into act, by some such Agents, as have  
their Spirits and Inclinations, of the same stamp  
or temper, with all, or some of the aims or ends  
aforesaid. Whereas, on the other hand ; if  
the evident Demonstration of the Being of a  
GOD, or the advancement of the Glory of his  
Justice, Wisdom, Power, Holyness, Goodness,  
Faithfulness

## 264. *The Eight Evidence*

Faithfulness, or any other of his Blessed Attributes, or the Good of Mankind in generall, or of the Servants and People of GOD, in particular, be the End and Designe chiefly aimed at, and intended by any such alledged Miracles : Then and in that Case, albeit it could be possible (as it might easily be made appear to be very hardly probable, that any Agent, proposing such a laudable End unto himself, as any of these presently spoken of, could be so base and degenerate, as to intend the production thereof, by any such sordid Lie or Deceit) yet albeit it were possible, as said is, that any of these might be effected by some such Agent, as could exped the same through the meer improvement of natural Causes, altogether unknown to us ; yet I say in so far as all, or any of these last mentioned Ends, are principally intended thereby ; or at least, alledged so to be : I see no hazard we are in, although, out of ignorance, we should acknowledge the same to be true and real Miracles. But to return, The nature of Miracles being somewhat explained, it rests, according to our Method proposed, that we Speak somewhat concerning the severall kinds and species thereof, which are easily reduceible (as to what concerns our purpose) into these two following, viz. First, outward, visible and sensible Miracles, which are perceptible by the Sight, or any other outward Sense of the Body, such as these men-

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ioned, & many more that I could have Named. And *Secondly*, Inward, invisible, and spiritual Miracles which ( not meddling with the Body, or any other sensible Subject whatsoever ) do only affect the Spirit and Judgment ; and by which, such a miraculous and unaccountable Change, is wrought upon the Hearts, and Souls of Men and Women, as makes them dearly to love, delight in, and heartily to labour, and pursue for, these Things ; which their natural Inclinations, makes them above all Things, to hate and abhorre : And again on the other hand, to hate and abhorre such Things as they are naturally inclined cordially to love, and chiefly to pursue after, and desire. Now to apply this to our proceeding Discourse, wherein I said, That Miracles were so indispensable necessary in the Beginning, and tender Age of *Christianity*, as that I humbly conceive, GOD Almighty Himself ( who doth and can do, in Heaven, and in Earth, whatsoever is wellpleasing in his Sight ) could not conform to the usual Method, of his common Providence ) have caused such a Holy, Pure, Peaceable, Man-abasing, and GOD-exalting Religion, as the glorious Gospel of his Son is, meet with such cheerful Entertainment from, and be so cordialy and readily received, and embraced, as it was by, such polluted, prophane, contentious proud, and GOD-dishonouring



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Sinners, as all Mankind, naturally then were inclined and presently are; without the Use of these or some other such like signal, and GOD-evidenceing wonderful Works: My Intention was not that our Powerfull and Wise Governour was so strictly tyed unto the Miracles registered in the New Testament, or other Ecclesiastical History's, as that he could not have caused the Holy Gospel of his blessed SON, meet with such hearty wellcome as it did, from such undisposed Guests; without the use of these numerically: [ Albeit we ought in all rational Prudence to conclude them to be most conducive to that end, because singularly chosen and selected by never erring Wisdom ] No surely we neither ought, nor can, have such silly, limited, and narrow Thoughts, and Conceptions of his irresistible Power, and unerring Wisdom. But this only is the Thing, which with all humble Reverence, I would say, that although he might have caused that blessed Gospel afore said, be as cheerfully entertained without the use, not only of these aforementioned, but also, of all other such outward and sensible Miracles whatsoever, as ever it was thereby which I think no understanding Christian will deny. Yet He, the blessed Fountain and well Spring of all Reason, being to deal in a rational way with Creatures, who [ albeit endued with Reason and Understanding, yet being strongly inclined

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were inclined and addicted to follow Sense, and these pursue sensible and sense-pleasing Objects] D-ev were so grievously oppressed, clogged and on wa born down, with a lamentable Weight and ernou Burthen of tyrannous and rageing Lusts and egistra Corruptions within them [ whereof alas to our affica sad Experience there is none of us, who may not ed th perceive too evident and undeniable Tokens t with clearly appearing in each one of our Breasts ] ch un which so strongly prejudicated them, against se nu the infallible way leading towards their own ationa Happines ; as that it made them resolutely onduc esteem the pleasures and advantages of this Life, n and almost only eligible, and the Joys, Comforts surely and Happynefs of the other, if not altogether y, lim meer Deceits and Delusions, yet either plain ons o uncertainty's, Dreams and Conjectures ; or, at sdom the best, worthy only to be chosen after they ith al had fully glutted, and intoxicat themselves, with hough such brutish and sensuall Delights as this Gospe World can afford them. Now our blessed ithou GOD, I say, being to deal with such, in a rati- d, bu onall way, behoved either to permitt them, to n sible follow the natural Inclinations of their own so reby fearfully byassed Hearts and Spirits, (which un- n wil doubtedly would never have inclined them, to well have embraced so Holy a Gospel, as this we ational are presently treating of :) Or otherways t with to have taken such a mighty, Powerfull and ongly irresistible dealing, with these stubborn & per- lined  
verse

## 268. *The ninth Evidence*

verse Spirits of theirs, as (directly contrary to the naturall Tendency and Inclinations of their Souls ) might make them cordially fall in Love with, and gteedily, as it were, embrace the same. Which I believe to be as great a Miracle ( next unto the unparaleled and astonishing Wisdom and Love of GOD, gloriously shining in the Incarnation of his Blessed SON wherewith we are noways concerned here to medle ) as ever we Read that the Almghiy did effectuat: And this much may suffice for Miracles. Which are such unparalelledly stupendious works, as no Being whatsoever without the speciall aid and assistance of such an Almighty Power and never-erring Wisdom as GOD only is endued with, could possible produce. And lastly as to internal Evidences upon this Head, see those already mentioned, besides many more.

### THE NINTH EVIDENCE.

A. Let us hear your next external Evidence.

B. **M***Y ninth Evidence, to prove that GOD is, Shall be raised from Conscience ( that true, faithful, and impartial Witneß, Deputy, and Vicegerent, which GOD Almighty, (as it were, in his own Vice and Place, to represent Himself, and evidently to manifest his Being in the World,) has firmly planted within the Breast of each individual Person, Man and Woman whatsoever ) and*

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269.

So, on the one Hand, from that Peace, Joy, Comfort, Satisfaction, and Contentment, which pious and upright Persons, are ordinarily trusted with, upon their own Spirits, flowing from an assured Sense of their believing in GOD, and living accordingly: By which [ as by so many earnest Penny's of future Joy and Comfort, which they, continuing constant, are to expect hereafter ] GOD both encourages and rewards their wise and vertuous Carriages. And on the other Hand from that Grief, Sorrow, Trouble and Vexation, which prophane Atheists, and other debauched and vitious Persons, feel upon their own Hearts, flowing from too real a Sense of their Contempt of GOD, and flagitious Lives: By which likewise (as so many foretastes of that future Horrour and Torment, which they also, without unfeigned Repentance and Amendment, are to look for hereafter ) GOD both deterrs and discourages them from, and punishes them for, their foolish and profligate Mis-carriages. A lively Instance whereof, we have both in Fœlix the Governour of Judea, who being Judge, and consequently having nothing, save his own Conscience only, that might trouble, or fright him, especially at the Words of a friendles Prisoner: Yet as Paul reasoned of Righteousness, Temperance, and Judgement to come, the Text tells us, He trembled; which plainly declares, what an impartial Wittness and Deputy



270. *The ninth Evidence*

*puty, he carryed within his own Breast.* And likewise in that *Pythagorian*, who bought a pair of Shoes upon Trust, the Shoe-maker Dies, the Philosopher is glade, and judges them clear gains; but a while after his Conscience twitches him, and becomes a perpetuall Chider, he repairs to the House of the Dead, casts in his Money with these Words; *There take thy due, thou Lvest to me, though Dead to all besides.* Certainly ill gotten Goods are far worse, then Losses with preserved Honesty: These grieve but once; the others are continually grating upon our quiet. He diminishes his own contentment, that would add to it by unlawful Means, looking only on the beginning, he considereth not to what end, the end extendeth. 'Tis Heedlessness that's Hare-sighted. Now whence this so unversally circumspect, & exact an Observer of all our ways ( which each of us, whether willing or not, constantly lodges within our Bosoms, there commending our Laudable, and condemning our Culpable Actions, Words and Thoughts whatsoever ) can be supposed to draw its Original (should we deny God) I believe, you nor no other *Atheist* can give any seemingly rationall accompt: Without here again ( by recurring to Nature, and the various Complexions and Constitutions of Men, thereby occasioned ) you should pretend that some Men being of a Sanguine, or some other such towardly

and

And pleasant Complexion, are thereby rendered more capable to entertain these Pleasant, Calm, Peaceable, and self contenting Thoughts and Fancies: Whereas Melancholy or some other such bitter, rugged & displeasing Humor, predominating in others, renders them liable to these Timorous, Distrustfull, and Soul-Tormenting Apprehensions. To which I say Nature, in so far as it is capable of advancing your Plea, who are *Atheists*, having been addressed, and sufficiently examined already, we shall content our selves with the answer, formerly given thereunto in our first Evidence, as proper enough for the present pretence: and only adds, that hereby, all well Living and well Disposed Persons, and only such, being supposed to be of a Sanguine, or some such other desirable and Lovely Complexion: And all Profane and flagitious Sinners, and they only likewise, esteemed of a Melancholick, or some other such harsh and crabbed Constitution: Whereas the contrary hereof, being manifestly known to be true, renders this pretence altogether Vain, Frivolous and Ineffectual. For who can deny, that not only all the severall Humors are clearly observed to be in each individual Person? But also, That there is none of these aforesaid Humors, which sometimes doth not predomine in Persons of either of the aforesaid Quality's, seeing our daily Experience

273. *The ninth Evidence*

perience cannot but convince us hereof? For (although we must grant that the Disposition and inclination of the Spirit, doth ordinarily follow the Temperament and Constitution of the Body: Yet notwithstanding hereof, do we not severall Times perceive Leud and Flagitious Livers to be endued with a Sanguine, or any other most desireable Constitution by Nature; and on the other Hand, Vertuous, Discreet and Conscientious Persons, sometimes oppressed with Melancholy, or any other most harsh, sullen and undesireable Humor. And further, it is most observable here, that sometimes that same individuall Person ( whatsoever Humor shall be alledged to be then predominieing ) is trysted and affected with Joy, Peace and Comfort, in his own Mind, after the performance of any Commendable and Laudable Action: And with shame, grief; fear and horreur, after the perpetration of any flagitious and profligat Wickedness. Which unavoidably constrains us, Will we, Nill we, to acknowledge, that certainly there is, and necessarily must be, some most Powerfull, Wise and excellent Being, who thus gratioufly owns, and rewards such as ( in imitation of himself ) takes pleasure in doing good, and performing Vertuous, equitable and Charitable Actions: And remarkably disowns and punishes ( as directly opposite to his blessed Nature and Being ) all

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faithless, Unreasonable, Unjust and Prophane Wretches whatsoever, and this shall suffice for our Ninth Evidence. As for internall ones see *Ioseph*, Gen: 39. 9. *Jehosaphat* 11. *Ckron*: 17. 6. *Cain*, *Ahitophel*, *Judas*. &c.

THE TENTH EVIDENCE

**M**Y Tenth Evidence to prove that God is, shall be taken from Prayer, and from the admirable and remarkable Effects, Success, and Returns thereof. Prayer I say, which ( next unto GOD Almighty Himself, Father, Son and Holy Ghost, blessed for ever, who is without Comparison ) is one of the best, surest and most faithfull Friends, Trustees and Helpers, that we, or any other of the Children of Men ever had in this World. For in the very peremptor time of our greatest and most pressing Needs and Necessity's, Hazards and Dangers, Straits and Difficulty's: when all Hope seems to forefak us, and help and relief to be at an unapproachable distance removed from us: And we our selves in such a pityfull Condition, as ( not knowing what to do, or which hand to turn us to; our Bodyes perhaps lying grovelling on the Ground, and our Tears bedewing and watering our Cheeks ) we can no more help or relieve our selves, then the Walls which surrounds us, or the Earth which carrys us: Then this confident Trusty of onrs (like a faithfull and reall Friend indeed, who is never so assuredly known



274. *the effects, success and returns of Prayer* The  
 known, as in the Time of such need and dan- hold  
 ger ) not being Capable to help or relieve us (tho'  
 by its own proper Power or Strength ) assumes import  
 the Office of a speedy and diligent Messenger the M  
 ready to run any where, whence help may be Hands  
 had for us ; and sometimes finding none upon that no  
 Earth, either able or willing to concern with us, are no  
 to any good purpose, yet rather then our Cause disper  
 shall be altogether lost, and we our selves the m  
 perfectly undone : Ascends, Peirces, and enters preva  
 into the Highest Heavens, and there with all from  
 humble and dutifull Reverence ; Holy Con- likew  
 fident, and acceptable boldness, appears before will n  
 the great Governour of all Things : And in with  
 his awfull Presence, plainly declares our const  
 dition, spreads out our wants, and shews forth there  
 our Difficulty's unto him: And humbly, seriouf- may  
 ly, importunately, and believably begs, intreats been  
 and cry's for Pity, Compassion, Help and Relief Yea  
 from him, who is the GOD of all Comforts, and very  
 the Father of Mercy's, whose Mercy's fully  
 above all his other Works, and who Pities those Dan  
 that fear him, as a tender hearted Father Pity's that  
 his dutifull Child that cheerfully serves him: Tim  
 Yea and like a shameless Beggar, who will and  
 not take a Denial, when our blessed GOD Pra  
 seems either not to hear, or not to regard our Eff  
 Cry's, on to refuse an Answer thereunto ; cry's Fai  
 the more loudly, and begs the more importu- and  
 nately, and with a kind of holy Violence, takes nisc  
 hold

hold of him, (not with its own Hand; For  
(tho' it has a fluent Tongue, which can most  
importunately and pressingly, cry and beg for  
the Mercy, which it wants; yet) it has no  
Hands of its own, but with the Hand of Faith  
that noble and heroick Grace (of which we  
are next to treat particularly by it self) its in-  
dispensibly necessar Companion; without which  
the most earnest, and fervent Prayer, can never  
prevail with the almighty GOD, as is clear  
from *Heb; 11. 6. Rom: 14. 23.*) by which  
likewise it grips unto him, hangs upon him, and  
will not let him go; till (being weary'd as it were,  
with the Importunity thereof) he is, in a Sort,  
constrain'd to grant an undeniable Token  
thereunto: Whereby we, who are concern'd,  
may be fully assured, That our Affair has not  
been neglected, but pursued to the outermost.  
Yea many Times, the Token he grants, Is so  
very comfortable, as that thereby we are then  
fully cleared of our Doubts, freed from our  
Dangers, and supply'd of all our Wants. So  
that our chief Business, which rests at such a  
Time to be performed, is only to admire, laud  
and extol, such a blessed, Prayer-hearing, and  
Praise-worthy LORD. Now the Fruits and  
Effects of Prayer constantly, (when joined with  
Faith, keeping close to the written Word) are,  
and have been, as admirably various, and ma-  
nifold, for Kind, as the several Difficultye,  
Dangers

276. *the effects success and returns of Prayer*  
Dangers, Fears, and Necessity's, of all, or any  
of the Children of Men, ever were, or yet are:  
But here we resolve only to mention some few  
remarkable Ones; whereof the Prophet *Elijah*  
shall be placed in the first Room, who seems to  
have had such admirable Power with God in  
Prayer, as if he could have shut and open'd the  
Doors of Heaven, at his Pleasure. For he prayed  
earnestly, *That it might not rain, and it rain'd*  
*not on the Earth, for the space of three Years*  
*and six Months*: And again he prayed, *That*  
*it might rain*, and the Heavens gave Rain, and  
the Earth brought forth her Fruit. And he  
prayed the third Time most vehemently, and the  
Fire of the LORD fell, and consumed the burnt  
Sacrifice, and the Wood, and the Stones, and  
the Dust, and licked up the Water that was in  
the Trench, which he had made about the Al-  
tar, as great as would contain two Measures of  
Seed; and that only to prevent all Suspicion,  
which might have possessed Peoples Minds,  
lest peradventure, There might have been Fire  
hidden under the Wood: Which hereby [had  
it been so] would have been altogether quenched.  
And this Miracle, being the wonderful  
Effect of Prayer, was only effectuat for the  
Confirmation of this great and blessed Truth,  
the subject Matter of our present Discourse,  
*That, The LORD, He is GOD*; which formerly  
had been called in Question [by unreasonable

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able and foolish Persons. And when the People saw it, they fell on their Faces, & said, *The Lord be is God, The Lord be is God.* Here also the Request of *Solomon* King of *Israel*, comes very pertinently to be considered, and the wonderfully good Success his Prayer obtained from GOD: For when the LORD gave him his Choose, to ask what he most desired, He preferring *Wisdom* and *Knowledge*, thereby so pleased the LORD, That he conferred such a large Measure thereof upon him; and also of Riches and Honour, which he had not asked; as none of the Kings either before, or after him, ever had the like. And likeway's admirable was that gracious Return, which our blessed Saviour gave unto the Prayer of the Thief upon the Cross, *This Day, shalt thou be with me in Paradise.* But above all, How can we read that amazing Expression, of our blessed GOD spoken unto his weak and worthless Creature, *Moses* [ *Now therefore, Let me alone,* said the LORD, *that my Wrath may wax hot against them, and that I may consume them: And I will make of thee a great Nation* ] without Astonishment and Admiration at the wonderful Power of Prayer! Even as if the Almighty God could not have plagu'd or confound'd, as he pleas'd, a rebellious wicked People, without a permission granted by *Moses*: Whereas we may assuredly perswade our selves, *Moses* could have done



278. *the effects, success and returns of Prayer*  
no more, to restrain, stop, or impede the irresist-  
ible Power of GOD (especially being pricked  
foreward as it was, with justly deserved Fury  
and Anger) then a small Pile of Grasse could  
damme and hold back the raging current of a  
mighty Flood from overflowing all his banks; if  
he had not employ'd this ay-a-prevailing Mes-  
senger of humble, faithfull and earnest Prayer:  
Whereby [ as with Reverence we may say ] the  
Hands of the Almighty LORD himself were  
sweetly and willingly so tyed and bound up, as  
that he could not inflict and pour forth his most  
Righteous Plagues and Judgements upon such  
a GOD Provocking-People. A. But O! *all*  
*these preceeding examples are only extracted*  
*out of the Bible, which neither Turks nor Hea-*  
*thens and far less we, whom you Name Atheists,*  
*do acknowledge to be of any force or strength for*  
*the resolution of the least Poynt contravertible*  
*between us and Christians.* B. To this I  
answer, First, we shall here crave no Divine  
Faith to be given unto these Books, although all  
Arguments rationally desirable, might be pre-  
sently adduced, whereby they could be proven  
justly to deserve the same [ but for brevities  
sake, and it being no part of our Principall De-  
sign at the time, we forbear ] Howbeit they  
containing an Historicall Relation of severall  
very remarkable Passages and occurrences con-  
cerning all Mankind in generall, and the Church  
and

and People of GOD ( who are the choicest part thereof, as being especially selected by that unerring Wisdom, which can never make a wrong choise ] in particular, we see no reason why such an Historicall Faith may not be allowed them, as is usually granted unto any other common History whatsoever: Unless the Authors of these Books could not only be traduced, but also clearly and evidently proven, to have been manifest *Liars, Cheats* and *Deceivers*; which how soon we shall see done, we resolve not only, never to require others to yeild any Assent unto them afterwards: But also to abstract our own altogether from them. Yet notwithstanding till such a Time as this Charge be made remarkably good, we see no Reason, as said is, why they may not be admitted into the Number of ordinary *Historians*: And that is sufficient for our present Purpos, since it clearly enervats the former Objection. But *Secondly*, I say, the admirable Efficacy of this blessed Grace of faithful, humble and fervent Prayer, was not so restricted and tyed unto these primitive Dayes, wherein the *Scriptures* were written, but that undeniable Effects thereof, have conspicuously appeared in after-Ages: Witness the thundering Legion, so called, from the admirable Success of their earnest Prayers, by which they drew down from Heaven, great Store of Rain, for the time-

280. *the Effects, Success and Returns of Prayer*  
By Preservation of the whole Army, wherein  
they were, which was ready to perish with  
Drought, under the Emperour *Marcus Aure-*  
*lius Antoninus Verus*, in his Wars against the  
*Marcomans, Quades, Vandales, Sarmates,*  
*Swedes*, and other barbarous Nations. A great  
Army of Gnats was sent among the barbarous  
*Persians* (by which they were compelled to  
remove from the City *Nisibis*, after they had  
besieged it four Months) at the Prayers of *St.*  
*James* Bishop thereof. Moreover the Conver-  
sion of *St. Augustine* (next unto GOD's great  
undeserved Mercy) may be chiefly ascribed  
unto the constant and unwearied Prayers of his  
godly and religious Mother *Monica*, who, at  
a certain time, coming unto that excellent Man  
*St. Ambrose*, and in his Presence lamentably  
opening up the profligate Miscarriages of her  
Son, who was greatly addicted to dissolute  
Lewdness in his younger Years, was comforted  
and encouraged by him, with such an Expres-  
sion as this, *Fear not good Woman*, sayes he,  
*for it is impossible that the Son of so many Tears*  
*can perish.* And likewises the Apostle *Peter*  
is reported by his Prayer to have cast down  
that Imposture *Simon Magus*, and made him  
shamefully fall on the Earth, out of the Air,  
where, by mischievous Arts he had been car-  
ried up, and was flying, with purpose to delude  
the People of *Rome*, after he had forsaken the  
*Christian*

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*The Tenth Evidence drawn from* 281.

*Christian Religion. And Queen Mary of Scotland, professed that she was more affraid of John Knox his Prayers, then of an Army of Ten Thousand Men. In the Year 1529. Not far from Sitten in Germany [ sayes Beard in his Theatre p: 442 ] In the Time of a great Dearth and Famine, a certain religious Matron having Two Sons, and destitute of all manner of Sustinance, went with her Children to a Fountain hard by, Praying to Almighty GOD that he would of his infinit Goodness, relieve their Hunger, as she was going, a Person unknown met her by the way, and Saluted her very kindly. asking her whither she was going, who Confessed to him, that she was walking to that Fountain, there hoping to have some relief from Almighty GOD, to whom all Things are possible ( said she ) if he nourished the Children of Israell in the Wilderness forty Tears, it will not be difficult for him to bestow a draught of Water upon me, and my Children : When she had spoken these Words, the Man [ who doubtless was an Angell of GOD ] told her, that seeing her Faith was so constant ; she should return Home, and should find there Six Busbels of Meal for the support of herself, and her Children ; the Woman returning Home, found it to be according unto his Word. A Ship of New-England going from Boston, to some part of America, was through the continuance of con-*



182. *the effects, success and returns of Prayer*  
trary Winds kept long at Sea, so that they  
were in great straits for want of Provision and  
seeing they could not hope for any relief from  
the Earth, nor the Sea, they apply themselves  
to Heaven, in humble and hearty Prayers, but  
no calm ensueing, one of them made this for-  
rowfull Motion, *That they should cast Lots*  
*which of them should Die first, to satisfy the*  
*ravenous Hunger of the rest:* After many asad de-  
bate, they came to a Result, the Lot is cast, and one  
of the Company is taken; but where is the Ex-  
ecutioner to be found, to act this Office upon a  
poor Innocent? It is Death now to them to  
think who shall act this bloody Part in the  
Tragedy; But before they fall upon this invol-  
untar Execution, they once more went unto  
their Prayers, and while they were calling u-  
pon GOD, he answered them, for there leapt  
a mighty Fish into the Boat, which was a double  
Joy unto them, not only in relieving their mi-  
serable Hunger, which no doubt made them  
quick Cooks, but because they lookt upon it  
to be sent from GOD; and was a Token of  
their Deliverance; but alas the Fish is soon  
eaten, and their former Exigency's come upon  
them, which sinks their Spirits in Despair, for  
they knew not of another Morsell: To Lots  
they go again the second Time, which falls u-  
pon another Person, but still none can be found  
to sacrifice him; they again send their Prayers

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ers to Heaven, with all Manner of Fervency, then behold a second answer from above; a great Bird Lights, and fixes it self upon the Mast, which one of the Company espies, and up he goes, and there she stands, till he took her with his Hand by the Wing; this was Life from the Dead a second Time, and they Feasted themselves therewith, as hoping this second Providence was a forerunner of their compleat Deliverance; but they have still the same Disappointment, they can see no Land, they know not where they are, Hunger again increasles upon them, and they have no hopes to be Saved, but by a third Miracle; they are reduced a third Time to the former Course, and straight to cast Lots, and when they were going to the Heart-breaking Work to put him to Death upon whom it fell, they go to GOD their old Friend in adversity, by humble and hearty Prayers, and now they look, and look again, but there is nothing; their Prayers are concluded, and nothing appears, yet still they hoped and stayed; till at last one of them espies a Ship, which puts new Life into all their Spirits, they bear up with the Vessell, they Man the Boat, they desire and beg like perishing Supplicants to be taken in, to which they are admitted; and the Commander being acquainted with one of them, relieves them plentifully, and sets them all safe a shore, to the great

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great rejoicing of their Souls. *Sea Deliverance.*  
Yea our blessed GOD is so deservedly stiled  
the hearer of Prayer, as that sometimes he will  
both hear and graciously Answer his own Ser-  
vants, when earnestly praying for most atrocious,  
and GOD-provoking Sinners, as in the  
Case of *Monica* lately mentioned, praying for  
her profligate Son, *Augustine*. But most remarkably,  
In the Case that *Thomas Brooks*, mentions in  
his Book called, *Apples of GOLD*: The Case  
is as follows concerning Prayer: *Thomas Brooks*  
in his *Apples of GOLD* (in that Part thereof  
entituled, *The old Man's Doubts resolved*) fur-  
nishes us with a notable Example, for Confir-  
mation of this Truth, for which he gives *Aretius*  
as Author, his Words are as follows: *Aretius*  
also speaks of a certain Man in his  
Time, *It is no feigned Story, saith he, For*  
*I saw the Man with my own Eyes: He was*  
*one that had been a most vile and desperate Sin-*  
*ner, a Drunkard, a Swearer, a Wanton, a Gaim-*  
*ster, and so he continued to his gray Hairs, but*  
*at last it pleased GOD, to set his Sins in Order*  
*before him, and the Man was so troubled in Con-*  
*science, that he threw himself down upon the*  
*Ground, called upon Satan, to take him away,*  
*provoking Satan to take him away, Devil take*  
*thine own, Devil take thine own: I am thine,*  
*take thine own: Whereupon [saith Aretius]*  
*Prayer was made for him: Christians prayed,*  
*they*



they fasted and prayed, they prayed Night and Day, and it pleased G O D at last, That this poor aged Sinner revived, converted unto GOD, lived a Godly Life afterwards, and Dyed Comfortably. Observe carefully 1 Chron: 5. 20. And further sometimes also he will grant a Temporal Favour unto Wicked Persons, when humbly and sincerely they call upon him for the same, as in the Case of the *Ninivites* aforesaid. And will likewise relieve them, when (being unjustly oppressed; and deceitfully Circumvented) they lay forth their wrongs before Him: An Example whereof, we have in *Amurath* the *Turkish* Emperor, who; when *Uladislaus* King of *Hungary*, at the Pope, and his Cardinals instigation, having perfidiously broken his League with him, invaded his Territory's with a great Army, whilst he was expecting nothing less ] coming to defend himself, and his Army being near totally routed, he pulls the Paper out of his Bosom, containing the articles of agreement past betwixt himself and *Uladislaus*, and spreading it up anent the signe of the Cross, which the Christians carryed in their Banners, speaks to this purpose; O *Jesus Christ*, says he, [ if thou be a GOD, as the Christians say thou art ] revenge me of this wrong; which they perjured Servants have done to me at this Time. Which he no sooner had said, but the Day changed, the Christians were sadly

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sadly discomfited, and he obtained a glorious  
Victory. Moreover it is very observable, that  
both Godly and Religious Persons ( such as  
Bishop *Latimer*, of whom we have formerly  
Spoken, and severall others such like, who  
might be particularized, if it were proper  
thus to insist ) and also rash and foolish incon-  
siderat Sinners ( such as *Henry Earle of Schwar-*  
*burgh*, whose usuall wish was, That he might  
be drowned in a Priuy; which wish of his was  
certainly both heard and answered with *Amen*,  
by some admirable Power and Wisdom, for  
such was his End exactly: And *John Peter*,  
Son in Law to *Alexander* the cruell Keeper of  
*Newgate*, whose Common by-word was, if it  
be not true, *I pray GOD I may Rot ere I Die.*  
Which accordingly befell him, for he Rotted  
before he Died. And *Papiell* King of *Polland*,  
whose ordinary Oath was, if it be not true,  
*would Ratts might devour me.* Which came  
exactly so to pass indeed; For a great Army  
of Ratts, sallying out of the dead and putrified  
Body's of his two Uncles, whom he had cau-  
sed to be most unnaturally murdered, fearfully  
devoured him. And these three perjured  
Wretches, formerly mentioned, who falsely ac-  
cused holy *Narcissus*. And likewise also, That  
unhappy *english* Woman formerly instanced by  
us, who about the Beginning of *Aprile*, 1661,  
fearfully invocated GOD, That the Earth might  
open

Open, and swallow her up quick, if she had that Money which a Boy affirmed she had couzened him of. With more of this Stamp, then we have either Knowledge, or Purpose to name at this Present) who, having severally accustomed themselves to some one or other common Wish, or by Word, usually ended in there own Prayers. And therefore diverse having customarily devoted themselves unto the Devil, the fearful, Ends of such did evidently prove there Prayers not to have been in vain, which might prove a fair, although fearful Warning, and caveat (if prudently adverted to) unto such careless and unhappy Wretches, as ordinarily accustomed themselves to any such mischievous, and cursed By-word, as *Damn them, confound them, Sink them, Devil take them, Shame light on them*, or such like abhorrible Speech, timeously to leave off, desist, and refrain herefrom; Lest peradventure succeeding ages may happen to find their Names enrolled within the Register of such terrible Examples. Now albeit these Examples formerly mentioned, may even confound us with admiration, at the wonderfull Power of Prayer: Yet in comparison of these following Mercy's, which Prayer likewise obtains from GOD, they are scarce worthy to be Named: Such as the Deliverance of the Soul, the Gift of all good Things the Pardon of our Sins, Grace, Yea all the Graces of GOD's



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Spirit here, the least Dram of any one of which is preferable to ten Thousand Millions of Talents of the purest Gold, although weighed in the Ballance of the Sanctuary: Together with Heaven and Happiness, Joy and Blessedness eternally. And (which is the very Perfection, and Marrow of all our Mercy's) GOD himself, Father, Son, and blessed Spirit, to be our GOD, our exceeding great Reward, and our all in all, to direct us in all our Way's, and Affairs, advise us in all our Doubts, relieve us out of all our Straits, free us from all Dangers, and supply all our Wants, while here: And hereafter to admitt us into his Presence, where we shall be indeed ravish'd with an Extasy of Joy and Admiration, at the sweet and pleasant Enjoyment of that Fulness of Joy, which there we shall be made Partakers of eternally: And be made drunk and intoxicat, as it were, yea and filled Brim full, with these divine Inebriations, and coelestial Exhilarations, which then shall flow in so abundantly upon us, from the real Sense and Feeling of his incomparable Love, the present Sight and Vision of his most sweet and amiable Face, and the uninterrupted, and blessed Enjoyment of his most desireable, delectable, and never to be removed Company and Presence, as shall to the very uttermost, fill up all the several Receptacles, of our, then most highly enlarged, and it capacious Souls (so Capacious

acious indeed even in this Life, as that never so many Worlds, or variety's of the greatest worldly Comforts and Enjoyments could not so fully satisfy and replenish them; but that there would be found still much empty Room for, and enlarged desires and longings after the attainment of more and more alway's of the same. But then I say, these Souls of ours, so vastly Capacious as aforesaid, shall be so largely, compleatly and satisfyingly filled, with these incomparable and unconceivable pleasures and felicities, which GOD, and his felt presence shall yeeld thereunto, as that not only there shall not remain any the least quantity of space for, or smallest degree imaginable of desire after, the enjoyment of any more, either of these kinds of solaceing refreshments, or any other Pleasures whatsoever: ) But also we shall stand greatly in need of the Continuation, of that same Almighty Power, Unerring Wisdom and ineffable Goodness ( to which we have been alway's formerly so wonderfully oblidge'd ) then especially, to preserve these Casks and Vessels of ours ( which though large and capacious indeed as is already said, yet but finite ) from splitting, renting, and being over-burdened, as it were with ( and to the outmost of their severall capacity's stretched out, and enlarged, to receive & contain ) such an unmeasurable measure of so strong, precious, and Heavenly Liquor, as shall

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be flowing in like rivers, or rather falling down  
like Seas, so abundantly, continually, and un-  
changeably upon our Spirits; as that no finit  
Beings whatsoever ( if not mightily and graci-  
ously supported and upholden by an infinit &  
irresistible Power ) could any ways contain, bear  
up under, or endure the same. So that we shall  
then experimentally perceive, that it was not  
without great reason that the Prophet *Isaiah*,  
and the Apostle *Paul*, from him cryed out so  
Pathetically as they did, and the Psalmist *David*  
long before them both, although not all in the  
same individuall Words, yet altogether to the  
same purpose, thus as we find it, *1 Cor: 2. 9.* But  
as it is Written, *Eye hath not seen, nor Ear heard,*  
*neither have entered into the Heart of Man, the*  
*things which GOD hath prepared for them that*  
*Love Him.* Hence now therefore we may  
perceive the Power of Prayer, and that our  
Blessed GOD is so well pleased therewith and  
so ready to hear, and graciously answer the  
same, that he will deny us nothing, which in  
Prayer confidently and believingly we will ask  
from him, either for this Life, or the Life to come,  
if it be really good for us. So that as *DAVID*  
said of the Sword of *Goliath*, when it was offer-  
ed unto him by *Abimelech*, *There is none like*  
*that, Give it me;* we may say the same of  
humble, faithful and fervent Prayer, there is no  
finit Thing like that, Give it us. For any o-  
ther



other finite Thing whatsoever, really good for us, yea and the infinite and blessed LORD himself in so far as possibly he can be comprehended by us, may be obtained and enjoy'd thereby. And this is such a certain and undeniable truth, as, I am perswaded, many Thousands now living, if called to give in their Testimony, would rather seal the same with their Blood, then deny it. And now albeit this our last Argument concerning the invisible Mercy's obtained by Prayer ( being so very far removed from Sense) can noways prove conclusive against you, who are *Atheists*, who therefore perhaps may esteem the same to be nothing else, save only a fabulous *Fiction* and romantick Discourse: Yet seeing it contains our choicest and richest Mercy's, attainable by Prayer, and consequently the most cogent and forcible Reasons and Motives, induceing us thereunto: I judg'd it most proper to insert the same here: Altho with no Kind of Respect unto you, against whom this Discourse is chiefly intended; but only unto such, as by this weak Mean may be wrought upon, & prevailed with, ( through the great Mercy of God ) to a more serious, humble, fervent, frequent and importunate Improvement of this blessed Duty, then ever formerly they have studied or laboured after, that so their Advantages may be accordingly augmented: Which Favour and Mercy, if the Lord shall be pleased to grant unto

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unto my self, or any other whomsoever, thro'  
the rational Consideration of the formerly  
premised Motives engaging hereunto, I shall  
esteem my Pains herein ( although with the  
greatest Hazard of *Atheists*, or any other pro-  
phane Persons, Contempt, Jeer, or Reproach )  
most abundantly rewarded. But if any ( altho  
diligently perusing the Premises ) shall yet be  
so unaccountably Foolish, as that neither the  
gracious Prayer-hearing-nature of GOD nor his  
true & faithfull promise made unto such duti-  
full Suplications, nor their own daily recurring  
Necessity's, nor the happy Success others have  
met with in the consciencious Discharge of this  
blessed Duty, yea nor finally any other of these  
unspeakable and unconceivable Benefits afor-  
said attending or following the same, shall  
engage them dearly to love, frequently to ac-  
custome themselves unto, and more and more  
to acquaint themselves with, this so happy, bless-  
ed, and successful a Messenger as said is, thro'  
whose humble, importunat, earnest and faithful  
Wrestlings with GOD, they might assuredly ob-  
tain from him [ who is pleased to stile himself,  
as is diverse Times afor said, the *Hearer* of Prayer ]  
these and admirably more then I can reckon  
up such like invaluable Mercy's and Advan-  
tages of the largest Size their Natures are any  
ways capable to receive, or bear up under, such  
shall shew themselves so far degenerate & sunk  
below

below the humane Nature, as that they shall deserve [ for the conspicuous Failour of Reason appearing in them in this one Particular [ to be enrolled among the unreasonable Bruits ; or rather ( for their contemptuous Neglect, mad & unaccomptable Willfulness and Folly herein manifested ) among Devils and damned Spirits, with whom, so continuing, they may assuredly expect their Portion eternally. And yet further before we conclude this Argument, so admirably powerful and prevalent is Prayer with GOD ( who in his Word both commands, commends, and declares himself so highly pleased with the dutiful Performance thereof, and fearfully threatens and plagues the willful and negligent Ommission of this Duty, as might easily be made appear by clear Scripture Testimony's, which for Brevity's Sake we forbear ) as that I am firmly perswaded, that these very Meditations of mine ( how weak and worthless soever, they not only seem to be, but really are ) might certainly have been much more advantageous both to my self and others, had I more frequently and dutifully employed this by-prevailing Heaven-ascending Messenger for procuring and drawing down larger, more plentiful, and multiplied Measures of the divine Benediction and Assistance thereupon. For proof whereof, I may with admiration observe, how that when *Abraham* presumed through



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through a Holy familiarity with GOD (ac-  
companyed I confess with a humble and dutifull  
Reverence) to iterat and advance his Petition  
for the Sodomites even unto the sixth degree, that  
our blessed and Prayer-hearing LORD, was so  
far either from taxing him as too importunate or  
impertinent in taking such advantage of his  
gracious and liberal Concessions, as thence to  
enlarge the Number of his undecently homely  
Petitions and Requests: Or yet from contemptu-  
ously denying to listen any more unto such (as  
by us would have been esteemed) immoderat, &  
(considering the infinite distance betwixt the  
Party's) most indiscreet and unseemly prating  
of his; as that even Abraham himself (notwith-  
standing his great Confidence wherewith he  
addrested himself before GOD in this Affair)  
desisted to crave, sooner then GOD did begin to  
withhold, any the least part of his Demand from  
him. And also, I am no less confident (could  
ye who are *Arbeits*, be prevailed with, vigo-  
rously and unweariedly to set about the per-  
formance of this so mightily prevalent a duty)  
that God, who is so wonderfully rich in Mercy &  
Pity unto all that call upon him, and has the  
Hearts of all Men in his Hand, would assured-  
ly graciously & powerfully incline your hearts  
to abandon and forsake your former Mad and  
Foolish, irrational and impious incredulity:  
Which is the very first Step (and that a very  
considerable

considerable one too) unto Happiness. But this being a Supposition, almost next to impossible, we shall lose no more Pains in Prosecution thereof; save only, That we resolve to add this much, That if all we have heretofore spoken, shall not so far prevail with you, as to make you timeously set about the vigorous Exercise of this prevalent Duty, yet will ye, will ye, you shall be constrained to fly to it at the Length, if not when terrified either by some imminent, or incumbent Affliction, Sickness, yea, or Death itself, yet at farthest, when ye shall be necessitat to cry to the Mountains and Rocks, *Fall on us, and hide us from the Face of the Lamb: For the great Day of his Wrath is come, and who shall be able to stand.*

A. But if the Effect and Success of Prayer were an irrefragable, and sufficiently valid Argument to prove the Being of a Deity, then whosoever performed the same, at the least, in Faith, Fervency, Frequency and Humility, should constantly be heard, and remarkably answered; but the latter is false, That is to say, There are diverse, who go about this so highly cryed up a Duty, with all the Qualifications aforesaid, and yet neither heard, nor remarkably answered: And therefore, The former (viz: That the Effect, and Success of Prayer, is an irrefragable and sufficiently valid Argument to prove the Being of a DEITY) cannot be true. B. I answer this Objection, being syllogistically proposed

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posed, The Major is not universally true ;  
For albeit it should be granted, That diverse  
performed this sacred and heavenly Duty, qua-  
lified as aforesaid, who were not trysted with  
remarkable Success : Yet this our Argument  
could be nothing debilitat hereby, unless a sa-  
tisfactory, and rational Account, could be given,  
How so very many persons of all Ranks, Sexes  
and Ages ( as either are formerly instanced, or  
might, if need were, be produced as Examples  
in this particular ) could ordinarily be favoured  
with Answers, so confessedly agreeing with,  
and corresponding unto, their former Prayers and  
Supplications ; without the Existence of such a  
Prayer-hearing God ; which is altogether im-  
possible to be done : For although we should  
attribut the same unto, and lay the weight here-  
of upon Chance, yet this would evidently ap-  
pear to be a most absurd, and unreasonable  
Shift ; there being nothing more contrary unto  
Chance and Fortune, as it is termed, then a re-  
markably wise, and prudent Correspondence,  
and Agreement, of the Effect with the Cause,  
which is amazingly observable in all the for-  
merly produced, and many more such like, Ex-  
amples of the Returns of Prayer. So that it  
may very rationally be inferred, That Prayer  
being sometimes, yea many Times ( although  
granting not always ) heard and answer'd with  
remarkable Success : Hence evidently appears,  
the undeniable Existence of some adorable  
Power



Power, Wisdom and Goodness, who both can and does so manifestly Favour all such as glorify and honour him, through the dutiful Performance hereof: Although sometimes, either for some such Fault or Defect of the Praying Person, or for some Wise and Holy Ends known only unto that Omniscient Wisdom (such as the Tryal of their Graces, the engaging them more highly to Praise the Mercy's when obtained, & other such like for Example) He withholds the desired answer thereof. And in opposition to the Minor also, I affirm that few, or rather none ever went about the Conscientious improvement of this blessed Duty, duely qualified as is formerly specified, but were constantly heard, and diverse times remarkably answered; some times indeed with the very wished and entreated Favour; and other times [in Lieu thereof being denied for such Holy and Wise Ends as aforesaid] with Mercy's of an incomparably greater Value and Excellency then the intreated and denied Favour presently mentioned. And *Thirdly*, at other times the desired and entreated Mercy [altho not at all deny'd; but assuredly at the length most graciously granted; yet for the Tryal of the Supplicants Faith, Patience, Humility, Self-Denyal, Dependence upon, and Resignation into the Hands of GOD, and other their Graces, of which we were treating immediatly; [which as the Scripture says is more Precious then Gold] and likewise to engage them

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them to continue close in the devout Perform-  
ance of this so God-pleasing a Duty] may be,  
and often is, in Favour and loving-Kindness  
delayed: Yet certainly that Delay [altho for the  
time very unacceptable perhaps to the precipitate  
and short-sighted Creature | when the desire-  
able Effects occasioning the same are really ef-  
fectuat and brought to pass, is always payed  
home with satisfying Interest, to the far greater  
Comfort and Advantage of the Supplicant.  
Now here if we shall seriously ponder the pre-  
misses, we shall easily perceive that such a delay,  
flowing from these, or the like motives, is most  
rationall, Prudent and desirable: For should  
our Petitions constantly meet with present and  
uninterrupted favourable Returns to our Mind;  
hereby Faith, Patience and Dependence, those  
most excellent Christian Graces, should be ren-  
dered altogether useless, in this Respect unto  
us. And also, This blessed Duty of Prayer it  
self, should be 10000 Times more seldom per-  
formed [because not so pressingly necessary, ac-  
cording to this Supposition] then it is at pre-  
sent. And Moreover *thirdly*, Our lazie Natures  
which are but too too careless & sluggish how-  
ever; would very readily and gladly embrace  
such an easie, and Flesh pleasing Method as this  
whereby they might commonly be indulged  
from the uneasy Labours and diligent use of  
this blessed mean of GOD's appointment, which  
likewise conform to the present Hypothesis,  
would

would diverse times be rendered altogether use-  
less: And furthermore finally the very Mercy's  
themselves, were they alway's obtained at the  
very first Petition, could never be prized so  
highly as they are, by such ignorant and incon-  
siderat Mortalls. Yea further, before we pro-  
ceed to application, so admirably excellent and  
Precious is this Heavenly Grace of Prayer in the  
Sight of GOD, and so astonishingly great de-  
light takes he therein, and well pleased is he  
therewith as is aforesaid, that he not only com-  
mands the constant uninterrupted exercise there-  
of as it is *1. Theff: 5. 17.* And promises to hear  
and answer them that do so call upon him, as  
it is *Psal: 50. 15.* And in diverse other places:  
and likewise is highly offended with ( the hab-  
ituall, at the least, if not with each kind what-  
soever of the neglect of the same as appears  
from *Psal: 79. 6. Jer: 10. 25.* All which are  
formerly observed by us: But more over also  
those very Mercy's which he was fully resolv-  
ed to bestow upon his People, and which he  
had faithfull promised to give them, he (not-  
withstanding of his unalterable Resolution, and  
Faithful promise aforesaid) plainly assures  
them, that yet for all this he will be entreated  
of them therefore, as it is *Exek: 36. 37.* Now  
to apply all this to the Subject in hand, viz.  
the proof of a Deity, thus I infer, seeing it so e-  
vidently appears, that Prayer is, and has always  
been, so singularly advantageous unto all such  
of



god. the effects, success and returns of Prayer  
of the Children of Men, as have been accustomed  
thereunto, and usually occupied, and taken  
pleasure therein; as that thereby they have  
been assisted, favoured and helped in their neces-  
sity's, Estates, Names, and Reputations, Friends,  
and Relations, Health and Lives, Body's and  
Souls, and been so remarkably freed from the  
lash of God's justly deserved Judgements, for  
their Sins, and from many yea, I may say all  
kinds of other dangers by Sea, by Land, from  
pretended Friends and professed Enemy's from  
all Fears, Trouble and Evil: And that for their  
behoof, it has ascended the Clouds, and rendered  
the severall Elements obsequious and fa-  
vourable unto their Wishes and Desires and not  
only so, but likeways has mounted up higher,  
peirced the highest Heavens, & thence brought  
down Pardon for their Sins, and all the good &  
desireable graces of God's Spirit, together with  
every good Gift, and every perfect Gift, yea, &  
that to such a measure as that they should not  
want any good Thing. And as esteeming all  
the good things necessar for this Life, not to be  
sufficient, it has furthermore secured unto them  
those Soul-ravishing Joyes and Glory's, far ex-  
ceeding both the expressions and conceptions of  
the sharpest and most Pearding Intelligence of  
any Mortall whatsoever. Yea, and (as the ve-  
ry Top and Perfection of all blessedness and  
happyness) GOD himself the Author, Foun-  
tain and Well spring of all Glory, Pleasure and  
Delight

Delight, in whose Presence there is fulness of Joy, and at his right hand are Pleasures for evermore. Seing I say Prayer is, and has been capable thus wonderfully to benefit Mankind: Hence it undenyably follows, *First*, that these so admirable and amazing Effects thereof, do certainly flow & proceed from some irresistible Power, unerring Wisdom, & ineffable Kindness & Good-will towards Man. And *Secondly*, that this Power Wisdom and Good-Will aforesaid, is either intrinsic and internal, included within the very Being and Nature of Prayer: Or else altogether extrinsic and external thereunto. As to the first Branch, Prayer being nothing else, save only the humble and fervent Wishes and Desires of such a Soul, as clearly perceives it self deficient of some real, or apparent, good Thing, necessary (as it thinks at the least) for its wellbeing. These Wishes and Desires aforesaid (wherin the very Being of Prayer is included) can never be supposed more powerful, or wise, then that Spirit is, from whence they immediatly proceed. Now that a praying Spirit must necessarily, be not only indigent, but also sensible of its own Deficiency, both of some desirable good Thing, and also of all Power and Wisdom within it self, to attain and compass the same; (so that it is necessitat to run unto, and beg from some other more wise and powerful Being without it self, the Supply of those Things, which it so earnestly thirsts after, and desires) is so universally known

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known to be true, as that it might be esteemed  
a needless Labour to endeavour the Confirma-  
tion thereof: And which moreover, were it ca-  
pable to supply it self from within, undoubtedly  
it would never be drawn to beg from another;  
For all of us naturally are so far in Conceit with  
our own Ability's, as that we love not to ac-  
knowledge our selves so much obliged unto  
any others, as either to need crave or receive their  
Assistance, in any Thing whatsoever, unless  
pressing Necessity constrain us so to do. So that  
Prayer is so far from including those desirable  
Perfections aforesaid, within its own Essence;  
as that it (flowing from a real Sense of such re-  
markable Indigency) must undoubtedly be one  
of the most needy, poor & necessitous Duty's ima-  
ginable. And therefore the Subject of these di-  
vine Perfections from whence so admirable Ef-  
fects do proceed, being altogether extrinick to  
the Nature of Prayer, and no ways applicable to  
Fortune or Chance, most certainly; is the Lord  
our blessed GOD. So then at last to conclude  
this present Evidence; seing, as on the one  
hand, among all the Duty's incumbent on Man,  
and all the Graces allowed unto, and conferred  
upon him; there are none Productive of such  
admirable Effects, as Prayer (the present Sub-  
ject of this our current Evidence) and Faith  
for these two can procure the Donation of all  
the Rest, yea and of themselves also, which can-  
not be said of any other whatsoever: so on  
the



303. *the Effects, Success and Returns of Prayer*

the other hand, there are none so (at the least more) poor, empty and destitute of all Worth & Ability's in their own Nature (even Humility it self not being excepted) as these two aforesaid: Which necessitates us to run out of our selves, for absent and desireable good Things, & even, as it were, whither we will or not, to beg, look & expect for these, from some Being without us, both able wise and willing to help pity and relieve us, altogether freely and undeservedly. Seing, I say, *Prayer* and *Faith* are so remarkably weak needy and contemptible in their own Natures, & yet nevertheless most admirably and wonderfully powerful in their Effects and Operations (as was remarkably evident in that famous Battle fought between *Abijah* and *Jeroboam*. II. *Chron*: 13. 14. 18. And likewise in the wonderful Effect of *Manasseh* his Prayer II. *Chron*: 33. 13. Who was one of the most atrocious Sinners we find recorded in the whole Book of GOD) This very Consideration alone might furnish us sufficiently with Matter enough for a new Argument distinct from all the Rest, to prove the Being of a Deity (if we could insist hereupon) who by producing, after this Manner, most wonderful and admirable Effects out of the most weak, Abject and despicable Things, can thus amazingly advance his own Glory. Now for internal and revealed Evidences upon this Head, diverse such are already

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mentioned

*The Tenth Evidence drawn from* 304  
mentioned, besides many more that could be  
added thereunto, if need were. But I shall  
desist, and proceed to another.

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**FINIS.**

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